
THE
LONDON REVIEW,
FOR OCTOBER, 1775.

ART. I. *Letters of the late Rev. Mr. Laurence Sterne, to his most intimate Friends; with a Fragment in the Manner of Rabelais. To which are prefixed Memoirs of his Life and Family. Written by Himself, and published by his Daughter, Mrs. Medalle. 3 vol. small 8vo. 7s. 6d. Becket.*

It was a shrewd, though melancholy and prophetic observation of Dean Swift, that, as a man of wit, he should live to die and be buried in his own ruins. Providentially few men of genius have been so unhappy as to survive the decease of their understanding, as did that miserable misanthrope; as few of them, however, have been so fortunate as not to be buried after death beneath the rubbish of their literary remains. In proportion to the popularity of an author when living, is the monumental pile of muck, that is heaped on his ashes. Under the pretence of duty on the one hand, and veneration on the other, the curiosity of the public and the avarice of the publisher, seek only their own gratification. Hence it is that the trivial effusions of wit, and idle flights of fancy, which a writer would wish might die with him and be buried in eternal oblivion, are pompously exhibited to the world, and transmitted with eclat to posterity. It was a proper sense of this posthumous injustice, that made the late celebrated Churchill declare his resolution

To leave unpublisch'd not a fingle line.

The real friends to the reputation of many other writers, have reason to wish they had formed, and kept, a like resolution. They would not then have had to answer for the defects and inaccuracies of writings, never penned with a view to be printed, nor for the ill-example, the sanction of their authority may set

to succeeding writers. In point of style, indeed, grammatical errors might be avoided by the attention of a capable editor; but there are idiomatical, phraseological, and other slips, that escape the best pen in the indolence or rapidity of composition, which should by no means pass current as the language of a masterly writer. This remark is the more requisite on the present occasion, as these letters abound with such slips*, and as we know no English writer, whose style in general is at once so easy, elegant and correct as Mr. Sterne's. It is still the more so in the present state of our language, which, from a multiplicity of hasty productions and publications, is in danger of being overwhelmed with barbarisms.

Having thus, in justice to the memory of so capital a writer, advised the reader that he must not look upon these letters, in point of style at least, to be equal to the rest of Mr. Sterne's productions, we proceed, in justice to the Editor and our readers, to lay before them such extracts as may probably induce the latter to purchase the whole.

"In publishing these letters, says Mrs. Medalle, the Editor does but comply with her mother's request, which was, that if any letters were published under Mr. Sterne's name, that those she had in her possession, (as well as those that her father's friends would be kind enough to send to her) should be likewise publish'd—She depends much on the candour of the public for the favourable reception of these,—their being genuine (she thinks—and hopes) will render them not unacceptable—She has already experienced much benevolence and generosity from her late father's friends—the remembrance of it will ever warm her heart with gratitude!"

If such, and such only, were Mrs. Medalle's motives for this publication, we wish it may answer her utmost expectations, notwithstanding what our regard for the memory of her deceased father has above suggested.

Of the Memoirs of the Life and Family of Mr. Sterne, as they are concise, and there is no doubt of their being genuine, we cannot forbear transcribing the whole.

"Roger Sterne, (grandson to Archbishop Sterne) lieutenant in Handaside's regiment, was married to Agnes Hebert, widow of a captain of a good family: her family name was (I believe) Nuttle—though, upon recollection, that was the name of her father-in-law, who was a noted sutler in Flanders, in Queen Ann's wars, where my father married his wife's daughter (N. B. he was in debt to him) which was in September 25, 1711, Old Style.—This Nuttle had a son by my grandmother—a fine person of a man but a graceless whelp—what became of him I know not.—The family (if any left), live now

* To instance only one. "He has told me an anecdote which, had you been here, would, I think, have made it wiser to have deferred speaking about the affair a month hence than now." What a strange perplexity of tenses in the construction of this short sentence; which, without the context is absolutely inexplicable!

at Clonmel in the south of Ireland, at which town I was born November 24th, 1713, a few days after my mother arrived from Dunkirk.—My birth-day was ominous to my poor father, who was, the day after our arrival, with many other brave officers broke, and sent adrift into the wide world with a wife and two children—the elder of which was Mary ; she was born in Lisle in French Flanders, July the tenth, one thousand seven hundred and twelve, New Style.—This child was most unfortunate—she married one Weemans in Dublin—who used her most unmercifully—spent his substance, became a bankrupt, and left my poor sister to shift for herself,—which she was able to do but for a few months, for she went to a friend's house in the country, and died of a broken heart. She was a most beautiful woman—of a fine figure, and deserved a better fate.—The regiment, in which my father served, being broke, he left Ireland as soon as I was able to be carried, with the rest of his family, and came to the family seat at Elvington, near York, where his mother lived. She was daughter to Sir Roger Jaques, and an heiress. There we sojourned for about ten months, when the regiment was established, and our household decamped with bag and baggage for Dublin—within a month of our arrival, my father left us, being ordered to Exeter, where, in a sad winter, my mother and her two children followed him, travelling from Liverpool by land to Plymouth. (Melancholy description of this journey not necessary to be transmitted here). In twelve months we were all sent back to Dublin.—My mother, with three of us, (for she laid at Plymouth of a boy, Joram), took ship at Bristol, for Ireland, and had a narrow escape from being cast away by a leak springing up in the vessel.—At length, after many perils, and struggles, we got to Dublin.—There my father took a large house, furnished it, and in a year and a half's time spent a great deal of money.—In the year one thousand seven hundred and nineteen, all unhing'd again ; the regiment was ordered, with many others, to the Isle of Wight, in order to embark for Spain in the Vigo expedition. We accompanied the regiment, and was driven into Milford Haven, but landed at Bristol, from thence by land to Plymouth again, and to the Isle of Wight—where I remember we staid encamped some time before the embarkation of the troops—(in this expedition from Bristol to Hampshire we lost poor Joram—a pretty boy, four years old, of the small-pox), my mother, sister, and myself, remained at the Isle of Wight during the Vigo expedition, and until the regiment had got back to Wicklow in Ireland, from whence my father sent for us.—We had poor Joram's loss supplied during our stay in the Isle of Wight, by the birth of a girl, Anne, born September the twenty-third, one thousand seven hundred and nineteen.—This pretty blossom fell at the age of three years, in the barracks of Dublin—she was, as I well remember, of a fine delicate frame, not made to last long, as were most of my father's babes.—We embarked for Dublin, and had all been cast away by a most violent storm ; but through the intercessions of my mother, the captain was prevailed upon to turn back into Wales, where we staid a month, and at length got into Dublin, and travelled by land to Wicklow, where my father had for some weeks given us over for lost.

lost.—We lived in the barracks at Wicklow, one year, (one thousand seven hundred and twenty) when Devijeher (so called after Colonel Devijeher,) was born; from thence we decamped to stay half a year with Mr. Fetherston, a clergyman, about seven miles from Wicklow, who being a relation of my mother's, invited us to his parsonage at Animo.—It was in this parish, during our stay, that I had that wonderful escape in falling through a mill-race whilst the mill was going, and of being taken up unhurt—the story is incredible, but known for truth in all that part of Ireland—where hundreds of the common people flocked to see me.—From hence we followed the regiment to Dublin, where we lay in the barracks a year.—In this year, one thousand seven hundred and twenty-one, I learned to write, &c.—The regiment, ordered in twenty-two, to Carrickfergus in the north of Ireland; we all decamped, but got no further than Drogheda, thence ordered to Mullengar, forty miles west, where by Providence we stumbled upon a kind relation, a collateral descendant from Archbishop Sterne, who took us all to his castle and kindly entertained us for a year—and sent us to the regiment at Carrickfergus, loaded with kindnesses, &c.—a most rueful and tedious journey had we all, in March, to Carrickfergus, where we arrived in six or seven days—little Devijeher here died, he was three years old—He had been left behind at nurse at a farm-house near Wicklow, but was fetch'd to us by my father the summer after—another child sent to fill his place, Susan; this babe too left us behind in this weary journey—The autumn of that year, or the spring afterwards, (I forget which) my father got leave of his colonel to fix me at school—which he did near Halifax, with an able master; with whom I staid some time, 'till by God's care of me my cousin Sterne, of Elvington, became a father to me, and sent me to the university, &c. &c. To pursue the thread of our story, my father's regiment was the year after ordered to Londonderry, where another sister was brought forth, Catherine, still living, but most unhappily estranged from me by my uncle's wickedness, and her own folly—from this station the regiment was sent to defend Gibraltar, at the siege, where my father was run through the body by Captain Phillips, in a duel, (the quarrel begun about a goose) with much difficulty he survived—tho' with an impaired constitution, which was not able to withstand the hardships it was put to—for he was sent to Jamaica, where he soon fell by the country fever, which took away his senses first, and made a child of him, and then, in a month or two, walking about continually without complaining, till the moment he sat down in an arm chair, and breathed his last—which was at Port Antonio, on the north of the island.—My father was a little smart man—active to the last degree, in all exercises—most patient of fatigue and disappointments, of which it pleased God to give him full measure—he was in his temper somewhat rapid, and hasty—but of a kindly, sweet disposition, void of all design; and so innocent in his own intentions, that he suspected no one; so that you might have cheated him ten times in a day, if nine had not been sufficient for your purpose—my poor father died in March 1731—I remained at Halifax 'till about the latter end of that year, and cannot omit mentioning this anecdote of myself, and school-master—He had

had the ceiling of the school-room new white-washed—the ladder remained there—I one unlucky day mounted it, and wrote with a brush in large capital letters, LAU. STERNE, for which the usher severely whipped me. My master was very much hurt at this, and said, before me, that never should that name be effaced, for I was a boy of genius, and he was sure I should come to preferment—this expression made me forget the stripes I had received!—In the year thirty-two my cousin sent me to the university, where I staid some time. 'Twas there that I commenced a friendship with Mr. H... which has been most lasting on both sides—I then came to York, and my uncle got me the living of Sutton—and at York I became acquainted with your mother, and courted her for two years—she owned she liked me, but thought herself not rich enough, or me too poor, to be joined together—she went to her sister's in S—, and I wrote to her often—I believe then she was partly determined to have me, but would not say so—at her return she fell into a consumption—and one evening that I was sitting by her with an almost broken heart to see her so ill, she said, "my dear Lawrey, I can never be yours, for I verily believe I have not long to live—but I have left you every shilling of my fortune;"—upon that she shewed me her will—this generosity over-powered me—it pleased God that she recovered, and I married her in the year 1741. My uncle and myself were then upon very good terms, for he soon got me the Prebendary of York—but he quarrelled with me afterwards, because I would not write paragraphs in the newspapers—though he was a party-man, I was not, and detested such dirty work: thinking it beneath me—from that period, he became my bitterest enemy.—By my wife's means I got the living of Stillington—a friend of her's in the south had promised her, that if she married a clergyman in Yorkshire, when the living became vacant, he would make her a compliment of it. I remained near twenty years at Sutton, doing duty at both places—I had then very good health.—Books, painting, fiddling, and shooting were my amusements; as to the Squire of the parish, I cannot say we were upon a very friendly footing—but at Stillington, the family of the C—s shewed us every kindness—'twas most truly agreeable to be within a mile and a half of an amiable family, who were ever cordial friends—In the year 1760, I took a house at York for your mother and yourself, and went up to London to publish my two first volumes of *Shandy*. In that year Lord F— presented me with the curacy of Coxwold—a sweet retirement in comparison of Sutton. In sixty-two I went to France before the peace was concluded, and you both followed me.—I left you both in France, and in two years after I went to Italy for the recovery of my health—and when I called upon you, I tried to engage your mother to return to England, with me—she and yourself are at length come—and I have had the inexpressible joy of seeing my girl every thing I wished her.

I have set down these particulars relating to my family, and self, for my Lydia, in case hereafter she might have a curiosity, or a kinder motive to know them.

Most of the letters, contained in these little volumes, appear to have been written since the publication of the first two volumes of *Tristram Shandy*, to and concerning the numerous friends and acquaintance, to whom that celebrated work introduced and recommended the author. Many of them, indeed, relate merely to family affairs, and may be thought insignificant to the public; we shall, therefore, make a few extracts only of such as are likely to afford the most entertainment.

LETTER V.

To S—C—, Esq.

My dear friend, London, Christmas Day.

"I have been in such a continual hurry since the moment I arrived here—what with my books, and what with visitors, and visitings, that it was not in my power sooner to sit down and acknowledge the favour of your obliging letter; and to thank you for the most friendly motives which led you to write it: I am not much in pain upon what gives my kind friends at Stillington so much on the chapter of *Nofes*—because, as the principal satire throughout that part is levelled at those learned blockheads who, in all ages, have wasted their time and much learning upon points as foolish—it shifts off the idea of what you fear, to another point—and 'tis thought here very good—'twill pass muster—I mean not with all—no—no! I shall be attacked and pelted, either from cellars or garrets, write what I will—and besides, must expect to have a party against me of many hundreds—who either do not—or will not laugh.—'Tis enough if I divide the world;—at least I will rest contented with it."

No date is annexed to the above, or to many other of the letters; but the time of writing them may be gathered from the circumstances therein mentioned. The following relates to a story, the propagation of which seemed greatly to hurt Mr. Sterne, concerning his intention of making the celebrated Dr. Warburton tutor to *Tristram Shandy*, in the course of that performance.

LETTER VII.

To the same.

Dear Sir,

"I this moment received the favour of your kind letter.—The letter in the Ladies Magazine about me, was wrote by the noted Dr. H—, who wrote the Inspector, and undertakes that magazine—the people of York are very uncharitable to suppose any man so gross a beast as to pen such a character of himself.—In this great town no soul ever suspected it, for a thousand reasons—could they suppose I should be such a fool as to fall foul upon Dr. W—n, my best friend, by representing him so weak a man—or by telling such a lie of him—as his giving me a purse, to buy off his tutorship for *Tristram*!—or I should be fool enough to own I had taken his purse for that purpose!"

"You must know there is a quarrel between Dr. H— and Dr. M—y, who was the physician meant at Mr. C— S—'s and

and Dr. H—— has changed the place on purpose to give M—— y a lick.—Now that conversation, (though perhaps true) yet happened at another place, and with another physician; which I have contradicted in this city for the honour of my friend M—— y, all which shews the absurdity of York credulity, and nonsense. Besides the account is full of falsehoods—first with regard to the place of my birth, which was at C——, in Ireland—the story of a hundred pounds to Mrs. W——, not true, or of a *person promised*; the merit of which I disclaim'd—and indeed there are so many other things so untrue, and unlikely to come from me, that the worst enemy I have here never had a suspicion—and to end all Dr. H—— owns the paper.

“ I shall be down before May is out—I preach before the judges on Sunday—my sermons come out on Thursday after—and I purpose the Monday at furthest after that to set out for York—I have bought a pair of horses for that purpose—my best respects to your lady—

I am, dear Sir, your most obliged and faithful, L. STERNE.”

“ P. S. I beg pardon for this hasty scrawl, having just come from a concert where the D. of Y. perform'd—I have received great notice from him, and last week had the honour of supping with him.

From an extract of letter IX. to the same friend, we may learn how rapidly the number of his friends encreased by his writings, and how essentially the abuse, thrown upon them by his enemies, promoted their circulation.

“ I thank God (B. excepted) I have never yet made a friend, or connection I have forfeited, or done ought to forfeit—but on the contrary, my true character is better understood, and where I had one friend last year, who did me honour, I have three now.—If my enemies knew that by this rage of abuse, and ill will, they were effectually serving the interests both of myself, and works, they would be more quiet—but it has been the fate of my betters, who have found, that the way to fame, is like the way to heaven—through much tribulation—and till I shall have the honour to be as much mal-treated as Rabelais, and Swift were, I must continue humble; for I have not filled up the measure of half their persecutions.

From the thirteenth and fourteenth letters, the first from Mr. Sterne to the Bishop of Gloucester, the other his lordship's answer, may be seen on what a footing the reverend author of Tristram Shandy stood with that learned prelate.

L E T T E R XIII.

To the B—— of G——.

My Lord,

York, June 9, 1760.

“ Not knowing where to send two sets of my sermons, I could think of no better expedient, than to order them into Mr. Berenger's hands, who has promised me that he will wait upon your lordship with them, the first moment he hears you are in town. The truest and humblest thanks I return to your lordship for the generosity of your protection, and advice to me; by making a good use of the one, I will hope to deserve the other; I wish your lordship all the

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health and happiness in this world, for I am your lordship's most obliged and most grateful servant, L. STERNE.

" P. S. I am just fitting down to go on with Tristram, &c.—the scribblers use me ill, but they have used my betters much worse, for which may God forgive them."

L E T T E R . X I V .
To the Rev. Mr. STERNE.

Reverend Sir, Prior-Park, June 15, 1760.

" I have your favour of the 9th instant, and am glad to understand, you are got safe home, and employ'd again in your *proper studies* and amusements. You have it in your power to make that, which is an amusement to yourself and others, useful to both; at least, you should above all things, beware of its becoming hurtful to either, by any violations of decency and good manners; but I have already taken such repeated liberties of advising you on that head, that to say more would be needless, or perhaps unacceptable.

" Whoever is, in any way, well received by the public, is sure to be annoy'd by that pest of the public, *profligate scribblers*. This is the common lot of successful adventurers; but such have often a worse evil to struggle with, I mean the over officiousness of their indiscreet friends. There are two Odes, as they are call'd, printed by Dodsley. Whoever was the author, he appears to be a monster of impiety and lewdness—yet such is the malignity of the scribblers, some have given them to your friend Hall; and others, which is still more impossible, to yourself; tho' the first ode has the insolence to place you both in a mean and a ridiculous light. But this might arise from a tale equally groundless and malignant, that you had shewn them to your acquaintances in MS. before they were given to the public. Nor was their being printed by Dodsley the likeliest means of discrediting the calumny.

" About this time, another, under the mask of friendship, pretended to draw your character, which was since published in a *Female Magazine*, (for dulness, who often has as great a hand as the devil, in deforming God's works of the creation, has *made them*, it seems, *male and female*) and from thence it was transformed into a *Chronicle*. Pray have you read it, or do you know its author?

" But of all these things, I dare say Mr. Garrick, whose prudence is equal to his honesty or his talents, has remonstrated to you with the freedom of a friend. He knows the inconstancy of what is called the Public, towards all, even the best intentioned, of those who contribute to its pleasure, or amusement. He (as every man of honour and discretion would) has availed himself of the public favour, to regulate the taste, and, in his proper station, to reform the manners of the fashionable world; while by a well judged economy, he has provided against the temptations of a mean and servile dependency, on the follies and vices of the great.

" In a word, be assured, there is no one more sincerely wishes your welfare and happiness, than, reverend Sir, W. G.

On these letters it may not be amiss to observe, that, the propriety of a right reverend father in God telling a Christian

curate

curate that the writing of such a book as *Tristram Shandy* was employing himself in his *proper studies* and amusements, may be justly called in question by every well-disposed and religious layman. The bishop, indeed, doth qualify it *modo sacerdotis*, with a formal piece of good advice respecting violations of decency and good manners, but how much he was in earnest, or how far Yorick, at least, thought him so, may appear from the effect it had on the subsequent volumes of the work. We could wish also that the elegant compliment the bishop here pays to Mr. G. was equally true and sincere. That this matchless comedian has availed himself of the public favour, and of his own peculiar parsimony to set himself above the *temptations of dependency*, is most certain; but that he hath regulated the take or reformed the manners of the fashionable world we deny; as well as that he is less mean and servile in administering to the follies and vices of the great, than he was when he was not worth a single sixpence. It is not independency of circumstances but independency of spirit, that prevents men of inferior stations in life from betraying meanness and servility to the Great. But probably neither the prelate nor the player know any thing of independency abstracted from circumstances.

The next letter, printed also by mistake fourteen, is of a more ludicrous turn.

LETTER XIV.
To my Witty Widow, Mrs. F——.

Madam, Coxwold, Aug. 3, 1760.

"When a man's brains are as dry as a squeez'd Orange—and he feels he has no more conceit in him than a mallet, 'tis in vain to think of sitting down, and writing a letter to a lady of your wit, unless in the honest John-Trot-style of, *yours of the 15th instant came safe to hand, &c.* which, by the bye, looks like a letter of business; and you know very well, from the first letter I had the honour to write to you, I am a man of no business at all. This vile plight I found my genius in, was the reason I have told Mr. —, I would not write to you till the next post—hoping, by that time to get some small recruit, at least of vivacity, if not wit, to set out with;—but upon second thoughts, thinking a bad letter in season—to be better than a good one, out of it—this scrawl is the consequence, which, if you will burn the moment you get it—I promise to send you a fine set essay in the stile of your female epistolizers, cut and trim'd at all points.—God defend me from such, who never yet knew what it was to say or write one premeditated word in my whole life—for this reason I send you with pleasure, because wrote with the careless irregularity of an easy heart—Who told you Garrick wrote the medley for Beard?—'Twas wrote in his horse, however, and before I left town.—I deny it—I was not lost two days before I left town.—I was lost all the time I was there, and never found till I got to this Shandy-cattle of mine.—Next winter I intend to sojourn amongst you with more decorum, and will neither be lost or found any where.

Now I wish to God, I was at your elbow—I have just finished one volume

volume of Shandy, and I want to read it to some one who I know can taste and relish humour—this by the way, is a little impudent in me—for I take the thing for granted, which their high mightinesses the world have yet to determine—but I mean no such thing—I could wish only to have your opinion—shall I, in truth, give you mine?—I dare not—but I will; provided you keep it to yourself—know, then, that I think there is more laughable humour,—with equal degree of Cervantian satire—if not more than in the last—but we are bad judges of the merit of our children.

I return you a thousand thanks for your friendly congratulations upon my habitation—and I will take care, you shall never wish me but well, for I am, madam, with great esteem and truth, your most obliged

L. STERNE.

P. S. I have wrote this so vilely and so precipitately, I fear you must carry it to a decyphering—I beg you'll do me the honour to write—otherwise you draw me in, instead of Mr. — drawing you into a scrape—for I should sorrow to have a *taste* of so agreeable a correspondent—and *no more*. Adieu.

LETTER XVI.

To J—H—S—, Esq.

Dear H—, Coxwold, —, 1761.

“ I rejoice you are in London—rest you there in peace; here 'tis the devil.—You was a good prophet.—I wish myself back again, as you told me I should—but not because a thin death-doing pestiferous north-east wind blows in a line directly from crazy-castle turret full upon me in this cuckoldly retreat, (for I value the north-east wind and all its powers not a straw)—but the transition from rapid motion to absolute rest was too violent.—I should have walked about the streets of York ten days, as a proper medium to have puffed thro', before I entered upon my rest.—I staid but a moment, and I have been here but a few, to satisfy me I have not managed my miseries like a wise man—and if God, for my consolation under them, had not poured forth the spirit of Shandefism into me, which will not suffer me to think two moments upon any grave subject, I would else, just now lay down and die—die—and yet, in half an hour's time, I'll lay a guinea, I shall be as merry as a monkey—and as mischievous too, and forget it all—so that this is but a copy of the present train running crost my brain.—And so you think this cursed stupid—but that, my dear H. depends much upon the quota horâ of your shabby clock, if the pointer of it is in any quarter between ten in the morning or four in the afternoon—I give it up—or if the day is obscured by dark engendering clouds of either wet or dry weather, I am still lost—but who knows but it may be five—and the day as fine a day as ever shone upon the earth since the destruction of Sodom—and peradventure your honour may have got a good hearty dinner to-day, and eat and drank your intellects into a placidish and a blandulish amalgama—to bear nontense, so much for that.

“ 'Tis as cold and churlish just now, as (if God had not pleased it to be so) it ought to have been in bleak December, and therefore I am glad you are where you are, and where (I repeat it again) I wish I was also—Curse of poverty, and absence from those we love!—

they are two great evils which embitter all things—and yet with the first I am not haunted much.—As to matrimony, I should be a beast to rail at it, for my wife is easy—but the world is not—and had I staid from her a second longer it would have been a burning shame—else she declares herself happier without me—but not in anger is this declaration made—but in pure sober good-sense, built on sound experience—she hopes you will be able to strike a bargain for me before this time twelvemonth, to lead a bear round Europe; and from this hopes from you, I verily believe it is, that you are so high in her favour at present—She swears you are a fellow of wit, though humourous; a funny jolly soul, though somewhat splenetic; and (bating the love of women) as honest as gold—how do you like the simile?—Oh, Lord! now are you going to Ranelagh to-night, and I am sitting, sorrowful as the prophet was when the voice cried out to him and said, “What do’st thou here, Elijah?”—Tis well the spirit does not make the same at Coxwold—for unless for the few sheep left me to take care of, in this wilderness, I might as well, nay better, be at Mecca—When we find we can by a shifting of places, run away from ourselves, what think you of a jaunt there, before we finally pay a visit to the *vale of Jebosopat*?—As ill a fame as we have, I trust I shall one day or other see you face to face—so tell the two colonels, if they love good company, to live righteously and soberly as you do, and then they will have no doubts or dangers within, or without them—present my best and warmest wishes to them, and advise the eldest to prop up his spirits, and get a rich dowager before the conclusion of the peace—why will not the advice suit both, *par nobile fratum*?

“ To-morrow morning, (if Heaven permit) I begin the fifth volume of *Shandy*—I care not a curse for the critics—I’ll load my vehicle with what goods he sends me, and they may take ‘em off my hands, or let them alone—I am very valourous—and ‘tis in proportion as we retire from the world and see it in its true dimensions, that we despise it—no bad rant!—God above blefs you! You know I am

Your affectionate Cousin,

LAURENCE STERNE.

“ What few remain of the Demoniacs, greet—and write me a letter, if you are able, as foolish as this.”

Letters the seventeenth, twentieth and twenty-first were written from Paris to Mr. Garrick, and contain such a lively spirit of epistolary correspondence, as good humour and congeniality of temper and disposition very naturally inspire.

L E T T E R XVII.

To D— G—, Esq.

My dear Friend,

Paris, Jan. 31, 1762.

“ Think not that because I have been a fortnight in this metropolis without writing to you, that therefore I have not had you and Mrs. G. a hundred times in my head and heart—heart! yes, yes, say you—but I must not waste paper in *bardinage* this post, whatever I do the next. Well! here I am, my friend, as much improved in my health for the time, as ever your friendship could wish, or at least

your

your faith give credit to—by the bye I am somewhat worse in my intellects, for my head is turned round with what I see, and the unexpected honours I have met with here. Tristram was almost as much known here as in London, at least among your men of condition and learning, and has got me introduced into so many circles ('tis comme a Londres.) I have just now a fortnight's dinners and suppers upon my hands—My application to the Count de Choiseul goes on swimmingly, for not only Mr. Pelletiere, (who, by the bye, lends ten thousand civilities to you, and Mrs. G.) has undertaken my affair, but the Count de Limbourg—the Baron d'Holbach, has offered any security for the inoffensiveness of my behaviour in France—'tis more, you rogue! than you will do—This Baron is one of the most learned noblemen here, the great protector of wits, and the Seavans who are no wits—keeps open house three days a week—his house, is now, as yours was to me, my own—he lives at great expence—"Twas an odd incident when I was introduced to the Count de Bissie, which I was at his desire—I found him reading Tristram—this grandee does me great honours, and gives me leave to go a private way through his apartments into the palais royal, to view the Duke of Orleans' collections, every day I have time—I have been at the doctors of Sorbonne—I hope in a fortnight to break through, or rather from the delights of this place, which in the *scavoir vivre*, exceeds all the places, I believe, in this section of the globe—

" I am going, when this letter is wrote, with Mr. Fox, and Mr. Maccartney to Versailles—the next morning I wait upon Mons. Titon, in company with Mr. Maccartney, who is known to him, to deliver your commands. I have bought you the pamphlet upon theatrical, or rather tragical declamation—I have bought another in verse, worth reading, and you will receive them, with what I can pick up this week, by a servant of Mr. Hedges, who he is sending back to England.

" I was last night with Mr. Fox to see Madl. Clairon, in *Iphigene*—she is extremely great—would to God you had one or two like her—what a luxury, to see you with one of such power, in the same interesting scene—but 'tis too much—Ah! Previle! thou art Mercury himself—By virtue of taking a couple of boxes, we have been spoke this week the Frenchman in London, in which Previle is to send us home to supper, *all happy*—I mean about fifteen or sixteen English of distinction, who are now here, and live well with each other.

" I am under great obligations to Mr. Pitt, who has behaved in every respect to me like a man of good breeding, and good nature—In a post or two I will write again—Foley is an honest soul—I could write six volumes of what has passed comically in this great scene, since these last fourteen days—but more of this hereafter—We are all going into mourning; nor you, nor Mrs. G. would know me, if you met me in my remise—blest you both! Service to Mrs. Denis. Adieu, adieu.

L. S.

LETTER

LETTER XX.
To D. G ——, Esq.

Dear G.

Paris, March 19, 1762.

" This will be put into your hands by doctor Shippin, a physician, who has been here some time with Miss Poyntz, and is this moment setting off for your metropolis, so I snatch the opportunity of writing to you and my kind friend Mrs. G —— I see nothing like her here, and yet I have been introduced to one half of their best goddesses, and in a month more shall be admitted to the shrines of the other half—but I neither worship—or fall (much) upon my knees before them; but on the contrary, have converted many unto Shandeism—for be it known I Shandy it away fifty times more than I was ever wont, talk more nonsense than ever you heard me talk in your days—and to all sorts of people. *Qui le diable est ce homme là*—said Choiseul, 'other day—ce Chevalier Shandy—you'll think me as vain as a devil, was I to tell you the rest of the dialogue—whether the bearer knows it or no, I know not—'twill serve up after supper, in Southampton-street, amongst other small dishes, after the fatigues of Richard the III—O God! they have nothing here, which gives the nerves so smart a blow, as those great characters in the hands of G —! but I forgot I am writing to the man himself—The devil take (as he will) these transports of enthusiasm! apropos—the whole city of Paris is bewitched with the comic opera, and if it was not for the affairs of the Jesuits, which takes up one half of our talk, the comic opera would have it all—It is a tragical nuisance in all companies as it is, and was it not for some sudden starts and dashes—of Shandeism, which now and then either breaks the thread, or entangles it so, that the devil himself would be puzzled in winding it off—I should die a martyr—this by the way I never will—

" I send you over some of these comic operas by the bearer, with the *Sallon*, a satire—The French comedy, I seldom visit it—they act scarce any thing but tragedies—and the Ciarion is great, and Madle. Dameñil, in some places, still greater than her—yet I cannot bear preaching—I fancy I got a surfeit of it in my younger days.—There is a tragedy to be damn'd to-night—peace be with it, and the gentle brain which made it! I have ten thousand things to tell you, I cannot write—I do a thousand things which cut no figure, but in the doing—and as in London, I have the honour of having done and said a thousand things I never did or dream'd of—and yet I dream abundantly—If the devil stood behind me in the shape of a courier, I could not write faster than I do, having five letters more to dispatch by the same gentleman; he is going into another section of the globe, and when he has seen you, he will depart in peace.

The duke of Orleans has suffered my portrait to be added to the number of some odd men in his collection; and a gentleman who lives with him has taken it most expressively, at full length—I purpose to obtain an etching of it, and to send it you—your prayer for me of rosy health, is heard—if I stay here for three or four months, I shall return more than reinstated. My love to Mrs. G. I am, my dear G., your most humble servant,

L. STERNE.

L. E. T.

LETTER XXI.

To the same.

My dear G.

Paris, April 10, 1761.

" I snatch the occasion of Mr. Wilcox (the late bishop of Rothes-
ter's son) leaving this place for England, to write to you, and I inclose it to Hall, who will put it into your hand, possibly behind the
scenes. I hear no news of you, or your *empire*, I would have said
kingdom—but here every thing is hyperbolized—and if a woman is but
simply pleased—'tis *je suis charmée*—and if she is charmed 'tis nothing
less, than that she is *ravi-sh'd*—and when *ravi-sh'd*, (which may
happen) there is nothing left for her but to fly to the other world for a
metaphor, and swear, qu'elle étoit toute *extasiée*—which mode of
speaking, is, by the bye, here creeping into use, and there is scarce
a woman who understands the *bon ton*, but is seven times in a day in
downright extasy—that is, the devil's in her—by a small mistake of
one word for the other—now, where am I got?

" I have been these two days reading a tragedy, given me by a
lady of talents, to read and conjecture if it would do for you—'Tis
from the plan of Diderot, and possibly half a translation of it—The
Natural Son, or, the Triumph of Virtue, in five acts—It has too
much sentiment in it, (at least for me) the speeches too long, and
favour too much of *preaching*—this may be a second reason, it is not to
my taste—'Tis all love, love, love, throughout, without much
separation in the character; so I fear it would not do for your stage,
and perhaps for the very reason which recommend it to a French one.—
After a vile suspension of three weeks—we are beginning with our
comedies and operas again—yours I hear never flourished more—here
the comic actors were never so low—the tragedians hold up their
heads—in all senses. I have known one little man support the theatrica-
l world, like a David Atlas, upon his shoulders, but Previle can't
do half as much here, tho' madam Clairon stands by him, and sets
her back to his—he is very great, however, and highly improved
since you saw her—she also supports her dignity at table, and has her
public day every Thursday, when she *gives to eat*, (as they say here)
to all that are hungry and dry.

" You are much talked of here, and much expected as soon as
the peace will let you—these two last days you have happened to
engross the whole conversation at two great houses where I was at
dinner—'Tis the greatest problem in nature, in this meridian, that
one and the same man should possess such tragic and comic powers,
and in such an equilibrio, as to divide the world for which of the
two nature intended him.

" Crebillon has made a convention with me, which, if he is not
too lazy, will be no bad *perfidage*—as soon as I get to Thoulouse he
has agreed to write me an expostulatory letter upon the indecorums of
T. Shandy—which is to be answered by recrimination upon the libe-
ties in his own works—these are to be printed together—Crebillon
against Sterne—Sterne against Crebillon—the copy to be sold, and
the money equally divided—This is good Swifts-policy.

" I am recovered greatly, and if I could spend one whole winter
at Thoulouse, I should be fortified in my inner man, beyond all
danger of relapsing.—A sad asthma my daughter has been martyr'd
with

with these three winters, but mostly this last, makes it, I fear, necessary she should try the last remedy of a warmer and softer air, so I am going this week to Versailles, to wait upon Count Choiseul to solicit passports for them—if this system takes place, they join me here—and after a month's stay we all decamp for the south of France—if not, I shall see you in June next. Mr. Fox, and Mr. Macartney, having left Paris, I live altogether in French families—I laugh 'till I cry, and in the same tender moments cry 'till I laugh. I Shandy it more than ever, and verily do believe, that by mere Shandeism sublimated by a laughter-loving people, I fence as much against infirmities, as I do by the benefit of air and climate. Adieu, dear G. present ten thousand of my best respects and wishes to and for my friend Mrs. G.—had she been last night upon the Tuilleries, she would have annihilated a thousand French goddesses, *in one single turn.* I am most truly, my dear friend,

L. STERNE."

The greater part of the remaining letters were written from abroad, to different people, on private occasions, and contain matters of little importance; from which, however, we learn, that amidst all the compliments and carelessness, the Author received from the great; amidst his feasting with princes, and favour with kings, he was sometimes sadly put to it for the want of fifty pounds; his bookseller, Becket, being, after all, next to the public, his best patron. Indeed, the necessity this eccentric genius appears to have been under, of dunning his best friends for their subscription-money to his books, displays the contemptible light in which literary genius stands at present with the great; from whom the spirit of patronage seems to have descended low indeed.*

We should here close our quotations, did not the CXth letter tend to confirm the obloquy thrown on our Author's character by the publication of his letters to Eliza. We wonder, therefore, it was not omitted in a collection published by his own daughter.

LETTER CX.

To Lady P.

Mount-Coffee-house 3 o'clock.

"There is a strange mechanical effect produced in writing a billet-doux within a stone-cast of the lady who engrosses the heart and soul of an inamorato—for this cause (but mostly because I am to dine in this neighbourhood) have I, Tristram Shandy, come forth from my lodgings to a coffee-house the nearest I could find to my dear

* Mr. Garrick being almost the only patron to whom books are now dedicated. We are pleased, however, with Mrs. Medalle's gratitude in dedicating these volumes to that eminent comedian; though she has blunted out, perhaps unwittingly, unwelcome truth, in saying he was not so enthusiastic an admirer of her father as her father was of him. The truth is, Mr. G. was not so great an admirer of Sterne as Mrs. Medalle may imagine. Add to this, that he took great offence at Yorick's pushing for subscriptions; and the necessary practice of dunning his friends, above-mentioned; either because he thought nobody ought to have his hand in the purses of people of fortune but himself, or that he really imagined a practice, which might well enough become a stage-player, was indecent in a clergyman.

Lady

Lady ——'s house, and have called for a sheet of gilt paper, to try the truth of this article of my creed—Now for it—

"O my dear lady—what a dishclout of a soul hast thou made of me?—I think, by the bye, this is a little too familiar an introduction, for so unfamiliar a situation as I stand in with you—where heaven knows, I am kept at a distance—and despair of getting one inch nearer you, with all the steps and windings I can think of to recommend myself to you—Would not any man in his senses run diametrically from you—and as far as his legs would carry him, rather than thus caufeflesly, foolishly, and fool-hardily expose himself afresh—and afresh, where his heart and his reason tells him he shall be sure to come off loser, if not totally undone?—Why would you tell me you would be glad to see me?—Does it give you pleasure to make me more unhappy—or does it add to your triumph, that your eyes and lips have turned a man into a fool, whom the rest of the town is courting as a wit?—I am a fool—the weakest, the most ductile, the most tender fool, that ever woman tried the weakness of—and the most unsettled in my purposes and resolutions of recovering my right mind—It is but an hour ago, that I kneeled down and swore I never would come near you—and after saying my Lord's Prayer for the sake of the close, of not being led into temptation—out I faliied like any Christian hero, ready to take the field against the world, the flesh, and the devil; not doubting but I should finally trample them all down under my feet—and now am I got so near you—within this vile stone's cast of your house—I feel myself drawn into a vortex, that has turned my brain upside downwards, and though I had purchased a box ticket to carry me to Miss * * * * *'s benefit, yet I know very well, that was a single line directed to me, to let me know Lady —— would be alone at seven, and suffer me to spend the evening with her, she would infallibly see every thing verisified I have told her.—I dine at Mr. C——r's in Wigmore-street, in this neighbourhood, where I shall stay till seven, in hopes you purpose to put me to this proof. If I hear nothing by that time I shall conclude you are better disposed of—and shall take a forry hack, and forrily jogg on to the play—Curse on the word—I know nothing but forrow—except this one thing, that I love you (perhaps foolishly, but)

Most sincerely, L. STERNE.

On this letter we leave the reader to make his own comment; at the same time referring him to the collection itself for an *impromptu*, and the *fragment* in the manner of Rabelais; both which should, for the Author's credit, have been omitted.

To these letters are prefixed two anonymous copies of complimentary verses to the Author; with what Mrs. Medalle calls a *sweet* epitaph on him by Mr. Garrick; with which we shall take leave of this publication.

Shall pride a heap of sculptur'd marble raise,
Some worthless, unmourn'd titled fool to praise;
And shall we not by one poor grave-stone learn,
Where genius, wit and humour, sleep with Sterne. D. G.

A R T.

ART. II. *A Philosophical and Political Account of the Settlements and Trade, of the Europeans in the East and West Indies. Translated from the French. By J. J. flamond, A.M. 4 vols. 8vo. 1l. 10s. Cadell.*

The deserved reputation which this work hath already acquired in different parts of Europe, joined to the very interesting nature of the subject, will doubtless recommend the present translation to the perusal of those who may not be capable of reading the original*. The inquisitive reader will, indeed, find more information and entertainment, in the four volumes before us, than is to be met with in any publication of the kind: its ingenious Author having displayed an uncommon fund of political knowledge, good sense and manly genius, in treating a copious variety of historical facts †, relations and systems; which he hath in general investigated and developed, equally to his credit, both as a politician and philosopher.

The first volume of this work is divided into four books; the first of which, is introduced by the following exordium, declarative of the general design of the work.

" No event has been so interesting to mankind in general, and to the inhabitants of Europe in particular, as the discovery of the new world, and the passage to India by the Cape of Good Hope. It gave rise to a revolution in the commerce, and in the power of nations; and in the manners, industry, and government of the world in general. At this period new connexions were formed by the most distant regions, for the supply of wants they had never before experienced. The productions of climates situated near the equator, were confounded in countries bordering on the pole; the industry of the north was transplanted to the south; and the inhabitants of the west, were clothed with the manufactures of the east: a general intercourse of opinions, laws and customs, diseases and remedies, virtues and vices, was established throughout the world.

" Every thing has changed, and must change again: But it is a question, whether the revolutions that are passed, or those which must hereafter take place, have been, or can be of any utility to the

* Published at Amsterdam about three years ago in six volumes 8vo. under the title of "L'Histoire philosophique et politique des établissements et du Commerce des Européens dans les deux Indes, &c." — A Critical Review of this production hath since appeared at Leyden, entitled "Analyse de L'Histoire, &c." in which our philosophical historian is grossly abused, for his liberal manner of treating the common systems of civil and religious policy, established in different parts of the world.

† In some of these, however, he is (perhaps excusably enough in matters of English history) now and then mistaken.—Thus, he says, "Henry VII. permitted the barons to dispose of their lands, and the common people to buy them." Which regulation, says he, "diminished the inequality, which subsisted before between the fortunes of the lords and their vassals. It made the latter more independent, and inspired the people with a desire of enriching themselves, and the expectation of enjoying their riches." — We are much mistaken, if such permission of alienation did not subsist from the time of Henry III, if not before.—We must do the Translator the justice to say, that he hath corrected some of the mistakes of this kind, that we meet with in the original.

human race? Will they ever add to the tranquility, the happiness, and the pleasures of mankind? Can they improve our present state, or do they only change it?

" The Europeans have founded colonies in all parts, but are they acquainted with the principles on which they ought to be established? They have indeed encouraged mutual commerce, and promoted agriculture and industry. The commerce is transferred from one people to another. Can we not discover by what means and in what situations this has been effected? Since America, and the passage by the Cape has been known, some nations that were of no consequence are become powerful: others, that were the terror of Europe have lost their authority. How has the condition of these several people been affected by these discoveries? How comes it to pass that those to whom nature has been most liberal, are not always the richest and most flourishing? To throw some light on these important questions, we must take a view of the state of Europe before these discoveries were made, we must trace circumstantially the events they have given rise to, and conclude with examining it, as it presents itself at this day."

The observing reader will readily remark, with what a philosophical spirit of enquiry our Author commences his historical researches. If he be himself a philosopher, he may be apt to think, also, there is a species of petulance in the repeated queries about the utility of the various revolutions that happen in the world. — That such revolutions will ever tend to increase the tranquility or happiness, of individuals, we conceive few philosophers have any expectation, especially such as have reflected how relative and comparative are the feelings of mankind. But that these revolutions are mere changes, and not conducive to the improvement of the human race and the state of the world in general, is what, we believe, few philosophers, who reflect on the certainty of an omniscient and over-ruling Providence, will take upon them to assert. On particular revolutions considered as merely moral, and changes purely political, our Author reasons more pertinently; entering into the views and passions of mankind with an acuteness of penetration, that be-speak him an accomplished judge, as well of the weakness of human nature, as the defects of civil society.

In the *first* book, our philosophical Historian gives a copious, yet concise account of the discoveries, wars and conquests in the East Indies by the *Portuguese*; preparatory to which, he gives a short sketch of the state of Europe and of Asia at the same period. Of the former he observes, after enumerating the horrid enormities which generally prevailed, that " it appeared to be rather the haunt of tygers and serpents, than a vast country inhabited or cultivated by men."

Book the *second* treats of the Settlements of the *Dutch*, from their first establishment to their present flourishing state in various

rious parts of the East; introduced by an account of the ancient revolutions in the Netherlands, and the rise of the republic of the United Provinces.

Book the *third* contains an account of the settlements, trade and conquests of the *English* in the East Indies; as doth Book the *fourth*, a like account of the settlements and enterprizes of the *French*, in the same part of the world. We shall, from this last, select an extract, by way of specimen of the writer's manner of thinking and writing on national concerns.

“ Great Britain sees with a jealous eye, that her rivals should be possessed of a settlement which may prove the ruin of her flourishing trade with Asia. At the very first breaking out of a war, her utmost efforts will certainly be aimed at a colony that threatens the source of her richest treasures. What a stroke for France, should she suffer herself to be stripped of it!

“ Yet this is by no means improbable, if we consider that hitherto there has been no settled plan for fortifying this island; that the means have always been wanting, or misapplied; that from year to year, the ministry of Lewis XV. have waited for the dispatches of the administrators to come to a determination, just as one would wait for the return of a courier from the frontiers. Far from supposing that the besiegers would meet with an insurmountable resistance, it is to be feared they would carry their point by the force they have in India without any succours from Europe.

“ It is now time to speak freely. Whoever goes round the coasts of the Isle of France, must be astonished to see it every where accessible for boats. Though it is surrounded with reefs, there are many bays where troops may be landed under the protection of the ship-guns.

“ In those parts of the island where ships must keep further off, the sea is so calm and smooth, between the reef and the land, that boats may row in the night without the least danger.

“ If in some places between the reef and the land, the water is too shallow for the boats to come ashore, then the men can land with the water half way up their legs. The sea is so calm within the reef, that this may be done with the utmost safety. They are more secure of a retreat in case of resistance, and the boats are the safer whilst the operation is going forward.

“ This is without exception the notion we are to frame of the Isle of France; for if we sometimes meet with a point where a boat cannot land, we are sure of finding an opening at twenty toises to the right or left. So that the enemy will never land sword in hand, but from ignorance or presumption. As it is impossible to guard a coast that measures forty leagues, there will always be some defenceless place fit for landing.

“ During the last war, they had erected batteries all round the island, which pointed directly to the sea; and could only play upon ships anchored at a distance, or under sail. Some abler engineers have found out that these batteries, erected at a great expence, only divided the forces, answered no purpose, would be as defenceless as

They were useless, and could not stand the fire of ships, when the best fortifications are not proof against it. They are now forsaken, and nothing has been substituted in their stead.

" The north-west harbour is the chief place of the island, and must be the enemy's principal object in his plan for an attack. The nature of the ground will not admit of fortifying it so as to stand a siege. It should be secured from a surprise, and then an intermediate spot should be fortified in the heart of the island, from whence, by means of communications properly disposed, the forces of the colony may be quickly dispatched wherever they might be wanted.

" With such an establishment, the enemy must fight a hundred battles before he can conquer the island. He will not even compass it, if the roads leading from the center to the circumference, which must be cut through the woods, are so artfully contrived as to facilitate the motions of the troops towards the circumference, and at the same time to obstruct those of the enemy towards the center. The nature of the country will admit of this: it is full of gullies which must be crossed, and of mountains which require many windings. It is an easy matter to seize the favourable spots.

" However, there is so necessary and absolute a connection between the Isle of France and Pondicherry, that those two possessions are altogether dependent on each other; for, without the Isle of France, there would be no protection for the settlement in India; and without Pondicherry, the Isle of France would be exposed to the invasion of the English from Asia as well as from Europe.

" The Isle of France and Pondicherry, considered in their necessary connection, will be a security to each other. Pondicherry will protect the Isle of France, as being the rival of Madras, which the English must always cover with their land and sea forces; and on the other hand the Isle of France will always be ready to succour Pondicherry, or to act offensively, as circumstances shall require.

" From these principles it appears how necessary it is to put Pondicherry immediately in a state of defence. Ever since the year 1764, private interests that clash with the interest of the nation, have made it a matter of doubt which was the best plan of fortification for this important place. Considerable sums have already been expended on this account, and all to no purpose, because they have been successively laid out upon contrary systems. It would be needless to dwell upon the mischiefs attending these eternal uncertainties.

" When the Isle of France and Pondicherry are once put in a proper posture of defence, we may then think of trade, which ceased to exist the moment it became free. Indeed the expeditions to China have continued, those to the islands of France and Bourbon have even increased: but except an armament or two, which were owing to particular circumstances, no sensible merchant has sent his property to Malabar, Coromandel or Bengal; and the few who have ventured to do it, have been ruined. It could not be otherwise, and yet no inference can be drawn from thence in favour of exclusive privileges.

" It may be remembered that the destruction of the company, which would have happened of itself, was hastened by avarice and animosity

animosity. Politics, which were not concerned in the revolution, had made no provision for the regulation of that public trade which was to supply the place of the exclusive privilege. That sudden transition could be attended with no success. Before this new system was entered upon, private merchants ought, insensibly and gradually, to have been substituted to the company. They should have been put in the way of acquiring a thorough knowledge of the several branches of a commerce to which they were utter strangers. They should have been allowed time to form connections in the factories. They should have been favoured and assisted in their first expeditions.

“ But, all these precautions would have been insufficient to insure the success of the French traders in India. It was morally impossible they should cope with the English, who being masters of every thing and every place, had all the advantages resulting from power, and from the loose principles which prosperity inspires; which gave them fair opportunities of defeating all attempts of this kind. So that which ever way, or in whatever shape the trade of France was carried on, it must of course suffer greatly. No doubt, things would succeed better, if the court of Versailles were to put the settlements in India in a condition to grant that protection which every sovereign owes to his subjects throughout his dominions. It would be better still if the British ministry would watch over the execution of treaties with that steadiness that justice requires. But this oppression, alike disgraceful to the nation that suffers from it, and to the nation that allows it, can never be effectually removed, but by restoring the balance between them, and unfortunately this can only be done by a war.

“ Far be it from us to suggest any idea that would tend to rekindle the flames of discord. Rather let the voice of reason and philosophy be heard by the rulers of the world. May all sovereigns, after so many ages of error, learn to prefer the virtuous glory of making a few men happy, to the mad ambition of reigning over wasted regions and over people groaning under the weight of oppression. May all men become brethren, and accustom themselves to consider the universe as one family, under the eye of one common father. But these wishes, which are those of every sensible and humane man, will appear as idle dreams to ambitious ministers, who hold the reins of empire. Their busy and restless disposition will still shed torrents of blood.

“ Some pitiful commercial interest will again arm the French and the English. Though Great Britain, in most of her wars, has aimed chiefly at destroying the industry of her neighbours, and though the superiority of her naval forces may feed this hope, so often deceived, we may safely foretel that she would chuse to remove the scene of action from the seas of Asia, where she would have so little to gain, and so much to lose. That power is not ignorant of the secret wishes formed on all sides for the overthrow of an edifice which obstructs all the rest. The subah of Bengal secretly murmurs at his not having so much as a seeming authority. The subah of the Decan is inconsolable to see his commerce under the controul of a foreign power. The nabob of Arcot endeavours to dispel the jealousies of his tyrants.

The Marattas are exasperated to find nothing but obstacles to their depredations. All the powers in those parts, either are actually enslaved, or think themselves at the eve of being so. England, we may presume, would not wish to see the French at the head of such a confederacy. A strict neutrality for the Indies would suit them best, and we may be sure this is the scheme they would gladly follow.

" But would this system be as eligible for their rivals? Certainly not. The French are informed that warlike preparations made at the Isle of France might be of great service; that the conquests of the English are too extensive not to lie exposed; and that since their experienced officers are returned home, the British possessions in Indostan are only guarded by young people, who are more intent on making their fortunes than upon military exercises. It is, therefore, to be presumed, that a warlike nation would eagerly seize an opportunity of repairing their former disasters. At the sight of their standards, all these oppressed sovereigns would take the field; and the rulers of India, surrounded with enemies and attacked at once on the north and on the south, by sea and by land, would infallibly be overpowered."

If this writer's description of the state of affairs be true, (and it bears the face of authenticity) it behoves the English to look about them, in order to defeat the designs of the French to improve their advantages, and to profit as much as possible by their own.

[*To be continued.*]

ART. III. *Easy Phraseology, for the Use of Young Ladies, who intend to learn the Colloquial Part of the Italian Language. By Joseph Baretti, Secretary for Foreign Correspondence to the Royal Academy of Painting, Sculpture and Architecture, 8vo, 6s, Robinson.*

As the obligations, we are under, make the duty, we owe, to the publick, the first object of our consideration, it gives us not a little concern to find the discharge of that duty, on any occasion, incompatible with the reputation or interest of authours and booksellers. The credit, which Mr. Baretti hath some how acquired by his former productions, doubtless recommended the manuscript copy to the publishers*; if it recommend also the printed book equally to purchasers, the former will have no reason to complain. We wish we could honestly join in recommending it to the reader: but this our deference to the publick, and regard for our own reputation absolutely forbid. To

* And yet the title, under which he proposed first to send it into the world, might have alarmed their suspicions of the distempered and feeble state of the Author's intellects; though, it must be confessed there was some propriety in his calling this meet of medley, *Small Talk*; it being, without exception, the most *infantine confab*, for the use of grown ladies, that ever made its appearance in print.

say the truth, having heretofore treated this Author, by way of example, with just severity as a moralist*, we opened his book with the best disposition of shewing him all possible favour as a writer. Not that we meant, even in this view, to sacrifice our declared impartiality; or to spare the impotence of dullness, or the insolence of overweening wit. But, though the presumption of vanity might justly excite indignation, the imbecility of dotage and the incoherence of insanity, as naturally excite compassion. Whether Mr. Baretti be still suffered, by his friends, to go about at large, we know not; but, were we of the circle, we should certainly take some means for his safety, and our own preservation. Nat Lee never seemed so mad, while writing his play of five-and-twenty acts, in Bedlam, as our *Easy Phraseologist* appears to have been in composing some of the dialogues before us. For some others, indeed, a strait-waistcoat and a dark chamber may appear too rigid a discipline; the patient seeming fitter to be turned over to the nursery, to be kept quiet by the rod, and clean by a slabbering-bib. Severe as these strictures may seem, we will submit their propriety to the judgment of our readers; whom a few specimens will enable to decide. To begin with our Author's *preface*.

" Of every learned and elegant people the language is divided into two parts: the one lax and cursory, used on slight occasions with extemporary negligence; the other rigorous and solemn, the effect of deliberate choice and grammatical accuracy. When books are multiplied and style is cultivated, the colloquial and written diction separate by degrees, till there is one language of the tongue, and another of the pen.

" No language can be said to have been *learned* † till both these parts are understood; but to reach the colloquial without the opportunities of familiar conversation, is very difficult. By reading great authors it cannot be obtained, as books speak but the language of books; and those, who in England intend to learn Italian, are seldom within the reach of Italian conversation.

" This deficiency I have, by a bold experiment, endeavoured to supply, in the following dialogues, in which I have undertaken to comprise not the *gross* and *barbarous* ‡, but the careless and airy diction of casual talkers. Let no supercilious contemner of trifles

* See page 230, Vol. I. of the London Review: In which this *Italian philosopher*, is adduced to illustrate an argument of his friend Dr. Johnson, against the use of juries, in the trial of criminals.

† Our prefacer, had he suited his diction to phraseology, should have written *learn'd*, or *learnt*. LEARNED is used with *language*, to signify an erudite or dead language, and though a learned language may be learnt, it is vile phraseology to say a learned language may be learned.

‡ What will the judicious reader think of " This morning I have not studied at all, at all." DIAL. vii.—" Almost nobody has yet been able to see her." DIAL. vii.—" We found ourselves in this *here* world." Ibid. *cum multis aliis?* Would Mr. B. persuade us that a literal translation of wild-Irish barbarisms and cockney vulgarisms is genuine Italian phraseology?

look upon these productions with too much elevation, or indulge himself in merciless censures on the humble author, who knows already, with full conviction, the levity of his subjects, and the unimportance of his personages. His design is not to refine the language of the senate or the school: it is only to teach Italian; to teach those words and phrases, which are appropriated to trifles; but of which, *as life is made of trifles*,* there is a frequent use. In other books, words are sought for the illustration of images and enforcement of reason; but in this, images and reason, such as they are, have been chosen merely as they afford an opportunity of words. I have only contrived a chain to hold those words together; and as it was to bear no great weight, it needed not the strength of that, by which the earth is suspended from the throne of Jupiter.

“These are, however, not the first pages that have been compiled only for the sake of teaching words; but, as I cannot boast of having invented the method that I have taken, I will not, by voluntary degradation, place myself below other nomenclators. Let my dialogues be compared for copiousness of language, variety of topics, and power of entertainment, with other collections of words and phrases; and of the place, which honest criticism may give me, I shall have no reason to be much ashamed.”

We are often pestered with the impertinent apologies, of fiddlers and other *composing* scribblers, for scrawling nonsense as a *vehicle* (to use their own term) for the sound; as if sense could not be as well sung, even if they had sense enough to write it; But Baretti is, we believe, the first fool that ever set up for a wit and then apologized for writing nonsense. Can any thing be so absurd as to pretend that all, that is worth learning of Colloquial Phraseology, may not be as well learnt from people of learning and sense as from the foolish and ignorant? At the same time, can any thing display the artifice of low cunning, equal to that of submitting a pretended comparison, between “Dialogues affecting copiousness of language, variety of topics and power of entertainment,” with “other collections of words and phrases.” Can there be any comparison made between them, unless Mr. Baretti will admit, that his dialogues are nothing more than a collection of words and phrases? And yet if they are merely such, why hath the Author affected wit, satire, variegation of topics and power of entertainment? Are these requisite in a mere collection of words and phrases? But we had almost forgot, that the poor man raves and forgets himself. He says, if honest criticism be exercised on his work, he “shall have no reason to be much ashamed.” It would, indeed, be very extraordinary if Mr. Baretti, after what has passed and his subsequent effrontery of staying in this country, and looking an Englishman in the face, should think he had reason to be ashamed of any thing.

* It is probably for this curious and sententious reason, this *humble author* may think it a trifle to take away a man's life.

To proceed to the *dedication*; in which the Author endeavours, by the stale trick of crying out *fool first*, to bespeak the favour of the reader in behalf of nonsense.

" I have told it you, my dear Hetty, that some day or other you would have my dialogues in print; and here at last they are, every one of them. Aren't you delighted at it, and quite impatient to give them a second perusal? I take it for granted that you are, as people in general are glad after a while to see an old friend, with whom to talk some former frolick over. But, when you come to read them again, as I am confident you soon will, you will find that they are not exactly what they were at first, because I have retouched them here and there, and changed or transposed various passages, and shorten'd this, and lengthen'd that, and made one better, and the t'other worse, according as whim and chance alternately suggested and directed. However, I did not in my humble opinion, do much amiss by so doing, nor will you be a bit the worse in consequence of such changes and alterations, for at the bottom they are still the same dialogues, still the same foolish, incoherent, and out-of-the-way compositions as they originally were: and, if you will but calmly consider, that a beggar's old-coat, when patched about the back and the elbows with threads of new cloth, proves of greater service to him than before, and keeps him warmer, you must needs infer, that in like manner my dialogues will prove much more useful to you than ever they proved, now that they have undergone a similar repair and emendation. Nor are you to fear neither, that by any blotting or mutilation I may have curtailed or taken away any essential part of their *primitive nonsense*, as I can give you my word and honour, that I have on the contrary increased rather than diminished the dose of it in most of them, being well apprised by several months observation and experience, that nothing goes so quick to your heart and fastens upon your imagination so well, as stark nonsense, and that you give it the preference not only over mathematics and philosophy, but even over eating unripe cherries and sucking milk and water through a straw. It may indeed happen, that some of your reviewers, under whose claws my dialogues must inevitably fall now that they are printed, will be apt to deny this, and insist that they are not so full of it as I think, or cunningly endeavour to make you believe, as, generally speaking, it is those gentlemen's practice and trade to aver upon almost all occasions, that sense is nonsense and nonsense is sense. But, should ever any of them impugn their thorough nonsensicalness, and thus invidiously attempt to mislead the understanding and warp the judgment of any girl in your neighbourhood, I do positively expect, that you will not fail strenuously to step forth, and bestir yourself with all your might, in order to confute their false arguments and captious reasonings: for you must know, that, by virtue of this dedication of my book to you, you are now become the avowed patrons of it, and, of course, that it is your indispensable duty to defend it with tooth and nail against any attack whatsoever, doing likewise your very best to secure it an everlasting fame, and, what is still of greater importance, to procure it as many readers,

readers, admirers, and panegyrists as you possibly can. This, my dear, is what you are now bound to do in consequence of your new character of my patroness; though, to be sincere, I do really think I shall not want much of your affilance with regard to the quick sale of it; for, like all other book-makers, I make quite sure, that the intrinsick and glaring merit of my work will be univerally acknowledged within a week after it is advertised, that it will be considered a wonderful master-piece in spight of all criticks, and that every man, every woman, and every child will eagerly run to the bookseller's shop, and buy it, and take it home, and read it, and stare at it, and be vastly the better for it every soul of them, to the no small emolument and comfort of the bookseller that bought the copy."

We could heartily wish, for the sake of the bookseller, that the dedicator might be here a true prophet: but we do not think every man, woman and child in this metropolis quite so mad or foolith as the Author.

As a specimen of these *entertaining* dialogues, with the phraseology both Italian and English, we shall give or readers the Eighth, entire; printed in different columns for the better understanding both*.

DIALOGUE OTTAVO.

Tra un certo Pavone e le sue due Pavonette.

Avete voi lette le gazzette care
le mie pavonette?

Non peranco; ma le leggeremo
quando avremo fatta colezione.

V'ha egli novità marito?

Ahimé! le peggio del mondo!

Che dunque? di grazia, non
ci tenete fospese.

Parlate, parlate, mio bel marito:
voi mi fate abbrividire dalla
paúra.

Uh, che brutte novità!

S'è il Papa fatto Turco?

Peggio!

S'è la Czara maritata con
qualche Tártaro?

Peggio, peggio!

E l'Africa stata mangiata da
qualcuna delle sue tigri?

Molto peggio!

DIALOGUE the EIGHTH.

*Between a certain Peacock and his
two Hens.*

The Cock. Have you read the
news-papers, my dear hens?

1st H. Not yet; but we intend
to read them after breakfast.

2d H. Is there any news, hus-
band?

C. Alas! the very worst in the
world!

1st H. What then? pray do not
keep us in suspense.

2d H. Speak, speak, my pretty
husband: you make me shudder
with fear.

C. Alas, the ugly news!

1st H. Has the Pope turned
Mahometan?

C. Worse!

2d H. Is the Czarina married
to some Tartar?

C. Worse, worse!

1st H. Has Africa been eaten
up by any of her tygers?

C. A deal worse!

* In the work itself, though printed in columns, the Italian and English absurdly follow each other alternately, in order to puzzle the scholar, that the master may detect her if she skip.

E' la Scozia scappata nell' isola
di Santa Childa?

Peggio ancora.

E' il palágio di città caduto
addósi all' aldermánnò guèrcio?

Dieci mila volte peggio!

Vógliono le dame di Boston
bere assolutamente null' altro che
acquavite invece di té?

Peggio, peggio, peggio, vi
dico: ma se tirat innanzi a interro-
gárini in questa foggia, non vi
dirò le novelle.

Parlare dunque.

Che dicono le gazzette?

Ebbéne, mogli care, le gazzette
dicono, che una gatta . . .

Che ha ella fatto?

Ha graffiato . . .

Chi?

Una certa signorina . . .

Io tremo tutto come una canna
quando il vento sòffia forte!

E così anch' io.

Una signorina vostro conoscénte,
chiamáta la signóra Esteruccia.

La gatta l'ha graffiata?

Dite voi davvero?

Sì, padrone mie.

Ahimè! ahimè! s'ella è capi-
tata male, io voglio sparàrmi una
culibrina contra!

S' ella s' è fatta male, dammi
una fune, dàmmela, ch' io daròtti,
un regno! voglio impiccármì ad
una quérzia!

Che conseguénta s' ha avúta la
graffiatúra!

Spacciáte, ditelo tosto.

La conseguénta è stata, che
cento bigònce di sàngue sgorgá-
rono dalle sue ferite.

San Francésco! cento bigònce?

E' deve ayer sembrato un
fiume!

Appúnto come il Nilo quando
inonda tutto l'Egitto.

2d H. Is Scotland run away to
the island of St. Kilda?

C. Worse still!

1/2 H. Is the mansion-house
fallen on the head of the squinting
alderman?

C. Ten thousand times worse!

2d H. Will the Bostonian la-
dies resolutely drink nothing but
brandy instead of tea?

C. Worse, worse, worse, I tell
you: but if you go on question-
ing at this rate, I shall not tell you
the news.

1/2 H. Speak then.

2d H. What do the papers say?

C. Well, my wives: the papers
say, that a female cat . . .

1/2 H. What has she done?

C. Has scratched . . .

2d H. Whom?

C. A certain young lady . . .

1/2 H. I tremble all over like a
reed when the wind blows hard!

2d H. And so do I.

C. A young lady of your
acquaintance, called miss Hetty.

1/2 H. The cat has scratched
her?

2d H. Say you so?

C. Yes, my mistress.

1/2 H. Alas! alas! if she is
come to any harm, I will shoot
myself with a culverin!

2d H. If she is hurt, a rope, a
rope, a kingdom for a rope! I
will hang myself to an oak-tree.

1/2 H. What has been the con-
sequence of the scratch?

2d H. Make haste, say it di-
rectly.

C. The consequence has been,
that a hundred hogheads of blood
issued out at her wounds.

1/2 H. St, Francis! a hundred
hogheads?

2d H. That must have looked
like a river!

C. Exactly like the Nile when
it overflows all Egypt.

Quante

Quante ferite ha ella avute.

Le sono innumerabili. Una zampa di gatta, pensate voi !

Sono le ferite molto profonde !

La moglie d'un chirurgo dice, che alcuna d'esse è profonda tre leghe, specialmente una vicina al gomito.

E dove se n'è ito il suo povero sangue ?

Ahimè ! dove scorse il suo sangue ?

Giù nella cantina, ed ha in un istante annegati tutti i topi che v'erano.

Oh topi sventurati ! tutti annegati senza misericordia ?

Così dicono le gazzette.

Spero non dicono il vero.

E così anch'io.

E che è della poverina ?

Mi figuro che il suo povero braccio s'affomigli ora ad un campo novellamente arato.

Voi non vedete mai solchi sì larghi e sì profondi !

E che ne dice il chirurgo ?

Cred' egli che guerirà ?

Il chirurgo dice, che per vent' anni avvenire ella ha a mangiare venti libbre di bue arrosto ogni mattina, per rifare il tanto sangue perduto, altrimenti non guerirà più.

Molto stomachevole medicina !

Se quello fosse mai il mio caso, tanto potrei inghiottire bue arrosto quanto diventar pappagallo.

Il chirurgo ha altresì ordi nato un altro rimedio.

E che è ?

Deh, ditelo tosto.

Che le bisogna leggere un diá-

1st H. How many wounds has she got ?

C. They are innumerable; think of a she-cat's paw !

2^d H. Are the wounds very deep ?

C. A surgeon's wife says, that some of them are three leagues deep, particularly one close to her elbow.

1st H. And whither is her poor blood gone ?

2^d H. Alas ! where did her blood run ?

C. Down into the cellar, and has drowned in an instant all the rats that were there.

1st H. Oh the luckless rats ! all drowned without mercy !

C. So the papers say.

1st H. I hope they don't tell truth.

2^d H. And so do I.

1st H. And what is become of the poor thing ?

2^d H. As I take it, her poor arm must now look like a field newly ploughed.

C. You never saw furrows so broad and so deep !

1st H. And what does the surgeon say ?

2^d H. Does he think she will do well ?

C. The surgeon says, that during twenty years she must eat twenty pounds of roast beef every morning, to repair her great loss of blood, or she never will recover.

1st H. A very loathsome medicine !

2^d H. If that were my case, I could no more swallow roast-beef than turn parrot.

C. The surgeon has likewise prescribed another remedy.

1st H. And what is it ?

2^d H. Do, tell it quick.

C. That she must read a dia-

logo sette volte ogni dì della settimana, eccettuâte le Domèniche.

Strana medicina !

E cotésto la guerirà egli ?

Il chirûrgo lo dice.

Così la sua memoria diverrà il più âmpio serbatôjo di scempiaggini che sia mai stato.

Tale è pure l'opiniône mia.

Non m' avete voi óbbligo di queste novelle ?

Il diâscane vi porti.

E anche le gazzette, che non dicono mai nulla se non bugie.

Oh che cattive mogli !

As a farther specimen of "the variety of topics and power of entertainment" of these dialogues, we shall cite a passage or two from others, for the sake of our English readers in that language alone. The one shall be a sample of the writer's turn for panegyrick, and the other of his talents for satire. After a deal of critical *small-talk* about Ossian and the translation of Homer, Miss Hetty and her master proceed as follows:

"H. But what do you think will be the consequence of Mr. Macpherson's menaces to Doctor Johnson ? Do you imagine that they will do each other any harm ?

M. No, no, my dear, don't be afraid for either. If ever they should meet, Macpherson is quite safe, because the doctor is as near-fighted as myself; therefore will not see him. And as to Mr. Macpherson, though I am told he has good eyes, he will not make any great use of them upon such an occasion. His anger will subside, and he is too wise, imprudently to rush head-long into a deal of trouble.

H. I am glad to hear you say so, as I wish them both well. From some of the doctor's works I have learned many a good thing, and Ossian has entertained me very often.

M. Mean while many an anonymous blockhead, under the appellative of Bostonian, of Monitor, of Henderson, of Braganza, of Americus, or of the Devil, will abuse Johnson's Journey to the Hebrides in most of the papers, as they have abused all his other works. Some of them will call him names; some will draw up paragraphs thick fown with barbarous words, by way of ridiculing his manner of writing; some will be so witty as to describe an emblematick Bear led about the Highlands of Scotland by James Boswell, Esq. some will say, that Johnson knows nothing of government, because he is a Jacobite and a Tory; and some will gravely foretell, that no new laurels will be added to his brow by his political writings, because he is a papist, and because he wishes to believe the second sight. But let the fellows say and do what they please. Johnson, like all other men, may have flaws in his character as a writer and as a man: but still, he is such a man and such a writer, as not to be afraid of dri-

vellers

gue seven times over every day in the week, except Sundays.

1st H. Strange physic !

2^d H. And will that cure her ?

C. So the surgeon says.

1st H. Then her memory will prove the amplest receptacle of nonsense that ever was.

2^d H. Such is also my opinion.

C. Are you not obliged to me for these news ?

1st H. The deuce take you.

2^d H. And the news-papers too, that tell nothing but lies.

C. Oh the wicked wives !

vellers in literature. Johnson will never want people to love, to admire, and to reverence him. His name has been a great name ever since he began to show himself in print. No wonder therefore if he has raised envy and malevolence in many a breast. Malevolence and envy have at all times been the attendants on extraordinary merit; and even a cook, when eminently skilled in his profession, will attract the ill-will of every filthy scullion. But depend upon it, my Hetty, that the next generation will rank Johnson among the greatest geniuses that the world has ever seen, and that his country will for ever be as proud of him as old Greece was of her Plato. This, my dear Hetty, this will be the consequence of all the silly bustle about Ossian, or I have most miserably thrown away the many years that I have employed in the study of your language, and of your country."

That our Author has, indeed, miserably mispent some part of his time, others have experienced as well as himself: nor does it redound to the credit of his patrons, that they can digest such gross and awkward adulation as the above; from which it is plain, that with all his study he does not know very much of our language or our country, if he thinks so puerile a proof of his knowledge of either will recommend him to the reader.

The next and last specimen, we shall give of these dialogues, is part of the fiftieth; containing a terrible satire on a personage no less interesting to our critical community, than our Editor himself. It is entitled a dialogue between Hetty's master and two Elephants.

"*M.* Who else is come to see you within this last month?

1st E. A certain Mr. William Kenrick, a famous man of learning.

2d E. And a doctor into the bargain.

M. I have some knowledge of him. Did he wonder when he saw you, or did he as Omiah did?

1st E. He came to see us, said he, because somebody had told him, that elephants were very great beasts; but he found that he himself was as great a beast as any of us.

2d E. Seeing himself thus disappointed in his expectation, he grew so furious, that he was almost on the brink of challenging us to a duel, though it be not easy to meet with a more cowardly* duellist than him.

M. How did the thing end?

1st E. It was not an easy matter to make him comprehend, that, if we were smaller beasts than himself, it was not our fault, but of nature, who intended he should be such a beast as not to be over-topped by any other.

M. And did you at last appease him?

1st E. I think we did, because as he went he promised to make honourable mention of us in his London Review.

* It is with a bad grace this dialogue-writer talks of cowardice, who was glad to admit the plea of his own consummate cowardice, to exculpate him from wilful murder, in an affair of accidental assassination.

2d E. And never to write any epistle against us.

M. Do not trust much to his word, dear sirs ! I have *heard it said* many times, that the daily food of Kenrick is slander. Whenever any honest person is to be spoken ill of, there is not in the whole country a more foul-mouthed fellow than *him* *; nay, I can tell it you by experience.

1st E. 'Twould be pretty that he would speak evil of us that never offended him.

2d E. And that have not the least mind ever to offend him !

M. This is no great security against a man of his make. There are *so many* men and *so many* women in this town, who did not even know of his existence ; yet were by him made a mark of a thousand villainous contumelies †.

1st E. But what must we do, on the supposition he should speak evil of us ?

2d E. Or in case he took it into his head to write against us some epistle, in hopes to have it bought up by the malignant part of mankind, always too eager to know what a *sorry wretch* can say to the dishonour of two *honest elephants* ?

M. What I ought to do in such a case, I should well know it, were I an elephant.

1st E. Do, tell it us !

2d E. We beseech you *on our knees* !

M. Were I an elephant, I would let him bluster a while ; but then, taking my time, I would favour him with such a gentle blow of my tusk, that I would set him on blotting twenty pages at least of his Review.

1st E. A pretty trick this would be !

2d E. A pretty trick indeed !

M. Believe me, elephants. Insolence is not to be repressed but by showing one's tusks ; for, the more you forbear, the more it rages. Don't you know the proverb, that he who makes a sheep of himself, is eaten up by the wolf ? Show your tusks to these fellows, show 'em !

1st E. Excuse me if I tell you, that you are of too resentful a temper. As to myself, I believe, that if an ass gives you a kick, you are not to return it. The best way, begging your pardon, is to put up with any outrage, be it ever so great, as Mr. Garrick and many others have done, who, treated with all possible *infamy* ‡ by that *wretch*, pocketed it very quietly.

* This *clean-mouthed* writer, in his broken English, does our Editor here the honour of calling him *foul-mouthed fellow*. It would be impossible, however, to bestow on such fellows as Mr. B. their proper epithets, without fouling the *cleanest*, nay the dirtiest, mouth, in Christendom.

† Pray *how many*?—If this wretched pretender to languages had ever been honoured with the acquaintance of our Editor, he would have known him to live a life of study and retirement.—It is no wonder, therefore, he is not so well known to the men and women of the town as those gentlemen whose celebrity is enrolled, like Mr. B.'s, in the Newgate Calendar.

‡ And deservedly, not only for patronizing such *infamous wretches* as Bickerstaff and Baretti, but for the most injurious treatment of a man of sense and spirit that ever duplicity and avarice suggested. Mr. G. is too wise not to *poach* very quietly what he knows to be his *due*.

2d E. I am likewise of my companion's mind, especially considering, that he, whose hide is thick and hard as that of us elephants, has but little to fear the poisoned arrows of such bow-men.

M. So many heads, so many brains. Let therefore every one manage as he thinks proper. 'Tis enough for me to know, that, when a scorpion bites thee, the best remedy is to crush it upon the wound, if thou canst. At all events, an elephant may possibly be found some time or other less passive than you, that shall not let go unpunished the arrogance of that doctor, and know upon occasion how to give him tit for tat.

1st E. Sir, you are a little too choleric.

2d E. Elephants are not by a great deal so irascible as you.

M. I am neither choleric nor irascible; but he that runs his foot on my corns, must know that I have feeling.*

1st E. And yet—

M. Oh you tease me! Therefore it will be better for me to go. Fare you well."

Farewell, also, to the vagabond author of these Billingsgate dialogues; with whose puerilities we should not have so long troubled the reader, had not his credit as a writer been, for some years past, bolstered up by men of too much eminence, in the republic of letters, to require so wretched a foil, though mean of spirit enough to accept of the fulsome encomiums of so contemptible a parasite.

ART. IV. *The Improved Culture of the three Principal Graffes, Lucerne, Sainfoin, and Burnet: Wherein is described a New Method of cultivating Lucerne to much greater Profit than any hitherto practised in England or Abroad; shewn by a Comparison of the several Methods. To which are added, some Observations on Clover.* 8vo. 3s. 6d. Robinson.

There are few publications that have met with more success, of late years, than books of Agriculture: so generally hath the spirit of improvement, diffused itself, respecting this most useful art. Hence it is that the labourers, in the literary vineyard, have so plentifully supplied the press with compilations, of different degrees of merit, on the subject. In proportion, however, as the genuine communications of observation and experience, on such topics, are useful; in the same proportion may the indigested extracts of those sky-farmers, who till the ground only in their garret, be pernicious and hurtful. While we would

* That is, in *easy phrasology*, "tread on my corns and I'll stab you through the heart." Bravissimo, *Cellini!* Miss Hetty's master is neither choleric nor irascible. If our Editor were really the cowardly dull^β this *Italian bravo* would represent him, we should advise him not to confide so much in his goose-quill; it is so easily cut to the quick by a travelling pen-knife. The man who only **speaks daggers** is no match for him who *uses* them.

Wish to discourage therefore, the speculative reveries of these visionary husbandmen, we wish carefully to distinguish between the catch-penny productions of such writers, and the practical treatises of those who have really made husbandry the object of their study and attention. Among these writers we rank the Author of the tract before us; whose remarks appear to be not only the genuine result of much reading, but of much experimental application. In consequence of this, the reader will find in it, a judicious abstract of what every writer of eminence hath advanced on the subject, illustrated by private experience.

To give an abstract of such an abstract would be altogether nugatory, we shall, therefore, content ourselves with little more than quoting the Author's introduction, as exhibiting a general view of the importance of the cultivation recommended.

" It has always been a principal concern with husbandmen, and required their particular attention, to make provision for their cattle. Hay is an article upon which many have a great dependence in winter, but it is often a very precarious one, on account of the accidents it is liable to, from the uncertainty of seasons.

" The grasses treated of in the following sheets, are of universal use, at all seasons in the year. Lucerne as a green food for horses, and other cattle, in summer, superior to every other kind of grass for rich nourishment: the culture of it is not difficult, and every farmer, who has any land proper for it, should cultivate it.

" Sainfoin affords plentiful crops, and excellent hay for the support of cattle in winter; and in one respect is much more advantageous than the best meadows; for, by their low situation, it is often difficult, and sometimes impracticable, to make the hay they produce in good order; whereas the more elevated situation of the land upon which sainfoin is commonly planted, renders it much easier to make it into hay; the ground upon which it is made, is always drier than meadows; and very few seasons are so wet, that sainfoin cannot be well made into hay.

" Burnet is a most valuable article in the spring; many good farmers have been puzzled to provide for their cattle during the whole month of April, and part of March and May. Neither commons nor pastures afford subsistence for the farmer's cattle, his ewes and lambs particularly, in that trying season; which yet, if not well supported then, the owner will suffer irreparable damage. Turneps are his great resource in winter, and till towards the beginning or middle of March; but then, if not killed by the frost, they are running to seed, their roots are dry and sticky, and nothing left but stalks and leaves.

" The farmer is then reduced to the necessity of turning his stock upon his best and most forward meadows and pastures; and upon his wheat, though far advanced; whereof the prime growth being eat down, what comes afterwards, is only a second and later growth, which in favourable circumstances may produce a good crop, but is an experiment the farmers would seldom choose to try, if they had not been led to the practice of it through necessity.

“ But the evil of this unseasonable feeding down the early grass does not stop here; for being thus fed down in the spring, it is long in recovering, and the hay season is so late, that it is very liable to receive damage by the weather, besides a certain loss in the after-pasture.

“ Where there is a conveniency of watering the low grounds of a farm, by means of a river, or other supply of running water, the improvement is very great; poor coarse land often producing two large crops of hay in a year. In these likewise much of the benefit of this improvement is lost, by those who have not provision sufficient for their cattle in those trying months in the spring. The water-meadows produce a very forward growth of grass in the spring; upon this the farmer turns his ewes and lambs, and is under the necessity of doing so, by which he commonly loses one cutting of hay, or obtains only a small one, late in the season, which is not of great value, if the weather is fine at that time: but if otherwise is wholly lost.

“ These are great inconveniences, that do not happen casually, and in some particular seasons only; but constantly return more or less every spring, and all farmers are affected by them; those especially that have the greatest dependance upon their stock of cattle.

“ Some other plants have been recommended to farmers, to support their cattle in this time of necessity, particularly carrots, and several sorts of cabbages; these are indeed of great value, and merit their particular attention. Carrots are roots of more extensive use for cattle than any other. Horses, hogs, black cattle, and sheep, are all fond of carrots, and they are found to be very wholesome and nourishing to them all; which cannot be said of any other food. They are not, indeed, proper to remain in the ground throughout the winter and spring; but keep well if drawn, and laid up dry.

“ Cabbages are likewise a hearty food for black cattle and sheep, to feed or fatten them. The large Scotch, are extremely hardy, continue till late in the spring, and, in good land, produce above fifty tons per acre. The turnep, and turnep-rooted cabbages, also produce large crops, and are recommended for their hardiness, and long continuance. All these have been lately introduced into field-culture, and are very valuable acquisitions to husbandry.

“ In the culture of all these, it is some disadvantage that they are annuals, and require to be raised from seed, and planted every year. In this respect, burnet has the advantage, as likewise in another circumstance, that the manner of raising it is familiar to husbandmen; being as easy to raise as clover, and of much longer continuance.

“ In another respect, burnet is very convenient. It may be sown at any time in the summer, from February to August, or September. A very favourable circumstance, when the farmer happens to lose the turnep-season, by a long continued drought, or that the turneps are destroyed by the fly, as they frequently are; he may sow burnet with assurance of success; and at a very small expence; as the tillage, necessary for turneps, prepares the land for the immediate reception of the burnet-feed.”

In the observations on Clover, at the conclusion of the volume, our Author makes a general remark, respecting the slow progress of improvements in agriculture among the common farmers; paying a just compliment to the *Society of Arts* for the eminent service, that laudable institution has been of, to this country in the encouragement of husbandry.

“ Improvements, says he, in agriculture make a slow progress among farmers, whereof there are many instances. Mr. Harte relates, he heard Mr. Tull say, that though he introduced turneps into the fields, and cultivated them at a small expence, and with great success, in the reign of King William, yet the practice did not travel beyond the hedges of his own estate, till the conclusion of the treaty of Utrecht; nor are turneps yet cultivated in all parts of England.

“ The same thing has happened in the culture of clover, which, though introduced into England, on the recommendation of Sir Richard Weston, above one hundred and forty years since, was not become general a long time afterwards: for Mr. Tull writes, that but thirty years before he published his husbandry, ‘ when any farmer, says he, in the county where I live, was advised to sow clover, he was certain to say, gentlemen might sow it if they pleased; but they [the farmers] must take care to pay their rents: as if the sowing of clover would disable them from paying it; and now the case is so much altered, that they cannot pretend to pay their rent without sowing it; though the profit of it was vastly greater before it was common than since. Nor was there any difficulty in the practice of it, any more than the sowing of seed among their corn, as they saw done for gentlemen, for fifty years before them; and the improvement itself was, at the first, no more than doing the same thing on this side the water, that was done before on the other. The same was the case of sainfoin as of clover; sainfoin having been in England almost one hundred years, and is become common but very lately.’

“ Hence it appears, of how great advantage to the public is the laudable *Society of Arts*, who recommend to the notice of gentlemen many useful discoveries, which are by them introduced into practice, and the farmers encouraged to extend them: and were corresponding county-societies likewise instituted, the progress of improvements in husbandry would be much facilitated.”

We heartily subscribe to this encomium, on the very respectable association for the encouragement of Arts and Manufactures; against the proceedings of which, though it is possible some just exceptions may sometimes have been taken; as *humani est errare*, no general complaint can be made that can in any degree affect the utility of that laudable institution.

ART. V. *Observations on the Abuse of Medicine.* By *Thomas Withers, M.D.* 8vo. 4s.* Johnfon.

Among all the arts of civil society, there is not perhaps one, in which numbers are engaged, that is not subject to abuses, when practiced by some of the profession. To point out the means of guarding against the abuse of any of the arts, is certainly a very laudable and useful undertaking. But, as the objects of that of medicine, the prevention of disease, and the restoration of health when lost, are the most valuable of all sub-lunary concerns, an attempt to shew the abuses which are committed in the exercise of it, and a method of avoiding them, will be considered as the most important of all works of this nature.

It is pretty generally allowed, that from lucrative motives, ignorance, and inattention, there is no art more frequently abused than that of medicine. A great part of those who exercise the medical art, for want of proper channels of information, from the hurry of business in the affairs of life, or from having had originally but mean opportunities of acquiring medical erudition, are daily very undesignedly affording melancholy examples of the abuse of their art.—Others to whom the charge of ignorance may not be applicable, do not less frequently abuse this noble art by their indolence and inattention.—Another class of practitioners, solely influenced by the shameful and illiberal considerations of gain, at the expence of the health and lives of many unfortunate patients, administer their dangerous and fatal prescriptions.

Those who are well-informed in the profession of physic, and have attended particularly to the administration of remedies, need not to be acquainted that medicines are frequently employed in cases where none are required, and in which they often prove a cause of disease; in cases where, from the improper choice or mode of exhibition, they are hurtful or ineffectual; and lastly, efficacious and powerful remedies are often neglected. These comprehend all the instances of abuse, and to abuses from one or more of the above sources, the constitution and lives of many of our species daily fall a sacrifice.

In the present state of medicine then, a publication which would instruct the uninformed, awaken the attention of the indolent, and furnish mankind in general with the means of defence against the designing part of the profession, will at least be reckoned an interesting performance.

It may indeed be urged to shew that a work of this nature is impracticable at present, that the first authorities in medicine

* Announced in the Appendix to the first volume of our Review.

frequently

frequently differ totally in the choice of remedies in similar cases, or if they happen to coincide with respect to the choice, contend for opposite modes of administration, therefore we have no standard to ascertain the abuse.—But this argument is overruled, by observing that the parts in which they materially disagree, bear no proportion to the innumerable instances of abuse, which those whom we are to consider as standards allow, are hourly practised.—Such an argument then against the practicability of the design, is of no greater weight than if one were to maintain, that because the most skilful physicians are unable to cure or relieve all diseases, medicine is a useless art.

These being our sentiments with regard to a work of this nature, with pleasure we sat down to peruse the publication, now the object of our criticism. The import of its title, induced us to hope, we should have an opportunity of congratulating mankind on some happy means now pointed out of remedying abuses of the medical art. We are sorry to find our expectations in this view disappointed, and that it is still left to future labours, to execute that most important and needful undertaking.

The signification of the term, abuse of medicine, we have above endeavoured to explain, and on comparing our ideas of its meaning with the observations of this Author, we were obliged to conclude that his endeavours are almost totally inadequate to the end of a work which is professedly to shew the abuse of medicine.

The Author does not appear to have set out originally, with distinct and clear conceptions of the objects of his labours. This one may readily conceive, was a very likely means to defeat the success of his attempts.—Hence we find him introducing many reasonings and observations foreign to his subject, and without affording any illustration of it.—For the most part he omits stating those examples of abuse, which are most frequently committed, or those cases in which the improved and new modes of treatment are least known; and enters into long and unnecessary discussions on that part of practice, which he mistakenly supposes are instances of gross abuse.—Sometimes, where he properly dwells on the abuse of a medicine in a certain disease, he applies his conclusion with respect to one case or species of that disease, to all the cases included under the same denomination, though they require an essentially different manner of treatment. He almost always forgets to relate some of the kinds of abuse, particularly a most necessary part, the administration of remedies.

We cannot also allow our remark, to be here unnoticed, on the very great irregularity and immethodical manner in which these Observations are communicated. In delivering the several parts of his subject, both those which properly belong to it, and

those which are unnecessarily introduced, no principle of arrangement that we have been able to discover is pursued: but the Observations seem to be joined together, as the ideas were acquired or arose in the mind by accident, and without being afterwards reduced into order.

Notwithstanding, however, our censures on the present performance, considered merely with a view to its professed design, on other accounts it has a very great degree of merit. It contains many most excellent practical observations, on the distinction and cure of diseases, drawn from some of our very best writers on the practice of medicine. Besides these it is enriched with others, taken from fountains to which scarce any one already engaged in the exercise of the art has the opportunity of access. These are the doctrines of the most famous modern teachers of medicine, Cullen, Fordyce, Hunter, Monro, Gregory, Young, Mackenzie. Dr. Withers has also added very judicious and sensible practical remarks on the ground of his own experience; so that this book may be read with as much advantage by most practitioners, as any one of its bulk on the same subject. It will convey much instruction to the practitioner who has neglected reading many of the late writings on medicine; will renew the ideas with advantage in the minds of those who are men of greater reading and attention; and furnish both with some new and useful observations.

We proceed now to produce to our readers some examples from the work, to justify the opinion we have delivered of the different parts of it; and to vindicate ourselves from the charge of partiality.

In the advertisement which is prefixed to the work, the author begins with acquainting us, "That the intentions of this treatise is to present to the public *some examples of the abuse of medicine*. The importance of the subject will at first sight appear evident. It is closely connected with the art of medicine, the art of preventing and curing diseases." In the next paragraph we learn more of his design. "The author has enumerated instances of the abuse and neglect of some of the most useful remedies, which have been hitherto discovered by experience." In another paragraph the author acquaints us, that "In pointing out the abuses of medicine, he has first treated of the pernicious effects of the *unnecessary use* of remedies. He has next touched upon the neglect and imprudent *use* of them." In another part of the same paragraph, "To avoid repetition of words, he has in several cases hinted at the use only of a remedy, hoping that the neglect or imprudent application of it will easily be ascertained by the reader." It is unnecessary to comment here on the obscurity and inaccuracy of the author's ideas of his

his subject, or on his plan proposed in these quotations; to which, by the way, he has not adhered.

The observations are contained in seven sections, the titles of which are, Blood-letting, Emetics and Purgatives, Sudorifics, Blisters, Stimulants, Sedatives, Tonics, or Strengthners. We shall not stop to shew on what irregular and improper principles, if there is any principle observed, the individuals of these classes are associated.

We shall present our readers with an analysis of the first section, on Blood-letting. After a definition of blood-letting, an incomplete, inaccurate and unnecessary enumeration of the effects of blood-letting, we have much unnecessary verbiage and theory, with respect to the effects of blood-letting in inducing plethora; which is given as an instance of the bad effects of unnecessary use. We have not less than ten or twelve pages to prove that *V. S.* induces plethora, and renders a repetition of the evacuation necessary, a fact proper to be noticed in making a compleat enumeration, but so well known both by physicians and patients, that it might have been quite sufficiently discussed in a single page.

The author treats next of *V. S.* in the Synochus of Dr. Cullen, after much needless remark on the history of the disease, and stating the bad consequences of the neglect and too liberal use of *V. S.* he relates the circumstances which are to guide the physician in this part of practice. This disease is not, as the author supposes, to be considered as one which "affords a very striking but a lamentable instance of the abuse of medicine." For the disease is treated of by so many popular writers, and those in the English language especially; and the effects of bleeding so evident, that the abuses which he represents in so strong a manner are imaginary. But were his observations on this part necessary, we fear the practitioner will not be well directed by the considerations here stated. He will be at a loss to conceive what concurrence of these circumstances shall determine his conduct; and if he wants information in this matter, we must also suppose him ignorant of the *degree of dependence* he is to place on each. Therefore, had the abuses existed, as the author imagines, no remedy is here discovered. It is well known that the circumstances which are most essentially necessary, to determine our conduct of bleeding in this disease, are the state of the heart and arteries, and symptoms indicating topical inflammation, and the general strength of the system accompanying these. The presence or absence of hardness, especially if joined with frequency and strength, therefore, should have been pointed out, as one of the very principal circumstances to guide us, with, at the same time, attention to the

strength of the system in general. The same should have been said with regard to topical inflammation, when it occurs joined with strength or weakness of the whole system. The other considerations which he enumerates, should have been stated as of less moment, but nevertheless to be attended to. Thus by merely stating the author's own remarks differently, a clear guide would have been given, and much writing spared. The author omitting what we conceive to be the principal abuse in this case of fever, proceeds to another subject.

The abuses of which, the Author complains, are so amply guarded against, by the writers from whence these observations are drawn, that a very few remarks would have sufficed; but the abuse of administration of this remedy is the one least attended by these writers, and of which we have the most frequent examples in practice. The object of bleeding, in one case here, is to produce temporary weakness, not any lasting or permanent weakness, if possible. For as the fever is a disease that naturally exhausts the strength of the system, by which means numbers are destroyed; and as this diminution of strength, is not only in proportion to the symptoms, but to the duration of the disease; when bleeding is indicated, many writers of the first rank, and practitioners not attentive to these circumstances, often remove the present symptoms, but weaken the system so permanently, that the patient dies in the progress of the fever, merely from want of strength to struggle with the disease; whereas, by a different mode of administration, the symptoms which pointed out the necessity of the evacuation are removed, as effectually, and without inducing the dangerous consequences above related.

Sometimes the fever will disappear, and the patient be destroyed by the debility produced by the imprudent administration of bleeding. In this case the friends of the patient, and often the physician himself, is totally ignorant that these fatal consequences arise from the above causes, and that they might have been avoided by attending to the mode of producing the evacuation. It is a fact that cannot be doubted, that a certain quantity of blood, evacuated by a large orifice, suddenly will weaken to as great a degree, as perhaps twice the quantity drawn from a small orifice slowly, and in a much longer time. But the debility in the first case is of much shorter duration, and in the latter, though not in a greater degree than the former, is only in a much longer time, and with more difficulty removed.

Another part of the administration equally necessary to be mentioned, because little attended to, and of very great importance, is likewise omitted by this writer. This is the time of the disease in which the operation should be performed. The fever is a disease

a disease consisting, almost always, of repeated paroxysms, each of which likewise generally is attended with remissions and exacerbations, and often of three parts called fits or stages. Now the effects of blood-letting, are very different as performed in the different periods of each paroxysm, so that at one time of it it may be highly serviceable, at another extremely hurtful. Omitting the instances of abuse in intermittent, remittent, inflammatory and nervous malignant fevers, with their endless complications and varieties, for what reason we know not; he proceeds to his observations on this subject in local inflammations, viz. of the eyes, throat, pleura and lungs.—His remarks, as we have before said, are sensible and judicious, but in this part liable to the censures of the same kind, as the former part. He then tells us he cannot stop to treat of the abuse of this remedy in external inflammations, whether erysipelation or phlegmonic, or in the other inflammations of the thorax and abdomen. We cannot help remarking how injudicious the Author is here, in the choice of the diseases on which he treats of the abuse of blood-letting. These diseases on which he is silent, are not like the former, treated of fully and clearly by the best and most common English authors, but are by no means generally understood by practitioners, and the practice established by writers that are commonly in their hands. The Author would therefore have performed an acceptable service, by collecting the observations on these diseases that are scattered in the writings on physic, and which are not commonly read, and from thence pointing out the conduct with respect to the cure; instead of leaving the practitioner at present in a state of ignorance, and therefore frequently committing abuses in the treatment. On another account some of these diseases should have been objects of remark.—The various methods to which he alludes of treating eruptive inflammations are but little known. He should therefore have stated to the public, what experience has yet taught with regard to this matter, and thus the world might be in a capacity of ascertaining the most successful method of treatment. On the acute rheumatism too he is silent, though there are many abuses committed for which practitioners, have not the remedies so fully and clearly pointed out as in the diseases he has treated; besides that there are some abuses discovered by practitioners, and established as such, though they have not been as yet published, with which we must suppose our Author acquainted.

But there is a very common inflammation, one very fatal in its consequences when neglected or improperly treated, on which there is very little written; it is generally neglected or mistaken, yet when attended to and treated properly is easily cured

cured. This disease, we say, the Author has not so much as enumerated, though we maintain there is not a more common and lamentable example of the abuse of medicine, to be found in the system of physic.---It is the inflammation of the cellular membrane, lying under the psoas muscle; this disease from neglect or mistake, is almost always allowed to proceed to suppuration which is very often fatal, but there is no disease, perhaps, were it distinguished and treated properly, more certainly curable; and that principally by blood-letting.

The next disease of which the writer treats is the Gout, on the history of which, we have about eight pages of very good observations, and equally foreign to the author's professed design.---After this, follows the Measles, omitting the other eruptive diseases, though certainly affording equal instances of abuse.---To this succeeds one disease only from the class of haemorrhages, viz. uterine floodings.---It is just necessary to remark here, as affording a good enough example of one of our censures, that the Author does not distinguish in many cases the difference of causes of the diseases, though requiring an essentially different method of treatment.---Of the Profluvia of Dr. Cullen he speaks of one disease, viz. Catarrh.---He then comes to what he most unphilosophically calls Nervous Disorders; these are Epilepsy, Hysterical Affection, Melancholy and Madness, which close his first section.

Among the most valuable of this Author's Observations are the following.

" With respect to epileptic and hysterical disorders, it is observable, that among a variety of predisposing causes, two are principally to be guarded against; I mean plethora * and debility. Both often occasion a morbid mobility of habit, which tends greatly to induce those complaints. When the plethoric state prevails, blood-letting is a promising means of relief †, but when debility is the cause of the disease, that evacuation always increases its violence. It is often difficult to draw the exact line of distinction between these two opposite causes, which frequently approach each other so nearly as to require the acuteſt discernment to ascertain with accuracy their separate action. An undistinguishing practice in such cases must evidently bear upon the face of it the plainest marks of absurdity. Yet such undistinguishing practice is sometimes apparent even to the most superficial observer. Errors too in cases so obvious as hardly to leave room for the possibility of a mistake in relation to the causes of plethora or debility, have frequently been committed by drawing blood too freely or in too small a quantity,

" Hysterical complaints, even in the fullest habits, may be treated with more moderate bleeding. But the epilepsy, dependent on plethora, requires large evacuations, and admits of little relief from weak irresolute practice.

* Vid. Van. Swiet. Comm. in Aphor. p. 1075.

† River. Prax. Med. cap. vii. p. 22. *Potica si plenitudinis notæ apparent, atque si sanguineo temperamento præditus, phlebotomia erit celebranda.*

“ One

" One distinction I would further add. There are obvious reasons for believing that a part of the system may be too copiously supplied with blood, while the other parts are evidently under a state of inanition †. Or in other words, the natural balance of the circulation may, in consequence of the occurrence of topical determinations of blood to particular parts, not be equitably maintained. Such a determination to the brain is on very just grounds supposed by Dr. Cullen to be no unfrequent cause of epileptic fits; though, at the same time, the general system be neither strong nor plethoric. These cases unfortunately are very liable to be mistaken. But if the cause be accurately ascertained, and a judicious method of treatment speedily adopted, the patient will sometimes find himself unexpectedly freed from the alarming attacks of so terrible a complaint. In such cases of topical congestion in the head, with a feeble pulse and great weakness, general bleeding cannot be used with impunity; but topical bleeding, prudently employed, is very conducive to the cure of the disorder. The management of such a case is so extremely nice and difficult, that it need not raise our surprise to find the cause of it frequently overlooked and neglected, till the epilepsy by habit is become irremovably fixt."

Besides the abuses of medicines in administration, of which we have related examples, there are other sources of abuse referable to the same head, but these as well as almost all the others, this Author has not attended to.---Such as the decayed or adulterated state of the drugs; their improper preparations; the inaccuracies of the apothecary; the mistakes and neglect of nurses, &c. &c.

We should have expected that an author acquainted with the present state of philosophy, would not have formed conclusions and entertained hypotheses and theories on such erroneous principles as we find in this work, of which the reader will find evident instances in perusing it for the purpose we have pointed out. We shall not therefore trouble the reader with more quotations; but content ourselves with a single example. Speaking of the effects of volatile alkali, p. 227, among others we are told, instead of being septic or inducing putrefaction and dissolving the blood, it " is proved to be antiseptic." Why is it antiseptic? Because we are told Sir John Pringle has found a few grains of it will retard or prevent putrefaction in a 3*i* or 3*ii*

† Some years ago I had under my care a case of palsy, where there was the strongest evidence of topical congestion in the head, and great emptiness of the general system. A lady, twenty-five years of age, who had led a very sedentary life, and whose constitution was extremely weak, was seized with a palsy on the right side of her neck, in consequence of which her head continually inclined to the left side. Her pulse was very weak and irregular. Her appetite but indifferent. She was subject to violent head-achs, and an uncommon pulsation in the arteries of the head, which frequently disturbed her rest. When the pulsation of the arteries in the head was the strongest, her paralytic affection was the most troublesome. By the use of the bark, topical bleeding, blistering, a moderate diet, and regular continued exercise, she was restored, in the space of three months, to a perfect state of health.

of beef, or other *dead* animal matter, therefore our author infers, that it will produce the same effect when taken into the human body *alive*. This is another instance of medical logic, of the same kind with those to be found in the very best authors of medicine. So that the author has numerous and respectable predecessors to justify his mode of reasoning, however opposite to that employed in other parts of philosophy. With respect to the present instance, one would rather be surprised to find a conclusion drawn even on the writer's own grounds, because it requires a little consideration to discover that though gr. x or xv of volatile alkali, will impede or prevent putrefaction in about 3i or 3ii of dead animal matter, yet it must occur that the same effect would not be produced when applied to lb 120 of the same matter. But, having extended this article to a length, which the importance of the subject only will justify, we must here put an end to it.

ART. VI. *Political Disquisitions: or, an Enquiry into Public Errors, Defects, and Abuses. Illustrated by, and established upon Facts and Remarks extracted from a Variety of Authors, ancient and modern. Calculated to draw the timely Attention of Government and People to a due Consideration of the Necessity, and the Means, of Reforming those Errors, Defects, and Abuses; of Restoring the Constitution, and Saving the State.* 8vo. 6s. Dilly.

The first two volumes of these *Disquisitions* having appeared before the commencement of our Review, we might perhaps be thought excusable, should we take particular notice only of that before us*. The distinguished merit of the compilation, however, and the useful fund of knowledge it contains, induce us to present our readers with a general sketch of the whole of this elaborate work; a work that cost the industrious and worthy Author, the laborious application of many years of his life; which, to the regret of his acquaintance, had a period soon after the finishing of his labours. It would be unnecessary to pay any encomiums on a character so well known and respected as Mr. Burgh's, or on a publication that has been so well received by the most eminent and respectable characters, as hath been that

* Especially as the writer endeavoured so to dispose of his subjects as to render each volume in a manner complete and independent; so "as to be fit to stand by itself without any of the others;" as if each volume was a different work. This, however, the reciprocally-dependent nature of his subjects, with all their variety, made, in a great measure, impossible: so that the whole appears to be a regular chain of political researches, in which every link seems equally necessary to the general circle of information.

of the Political Disquisitions. We shall proceed, therefore, to let the Author and the work speak for themselves.

" In a country, says Mr. B. which pretends to be free, and where, consequently, the people ought to have weight in the government, it is peculiarly necessary that the people be possessed of just notions of the interest of their country, and be qualified to distinguish between those who are faithful to them, and those who betray them.

" It must, I think, fill every generous mind with indignation, to see our good-natured countrymen abused over and over, from generation to generation, by the same stale dog-tricks repeatedly played upon them, by a succession of pretended patriots, who, by these means, have screwed out their predecessors, and wormed themselves into their places. To teach the people a set of solid political principles, the knowledge of which may make them proof against such gross abuse, is one great object of this publication.

" If the people do not look with an eye of severe and unremitting jealousy, after their own great and weighty concerns, in whose hands must they leave them? The answer is, In those of a ministry. And what hope is there, that in such hands they will be safe? In these collections, under the article *ministers*, it will too plainly appear, from history, that ministers have generally been a set of ambitious, or avaricious grandees, who have, by all the worst kinds of arts, thrust themselves into power, in order to raise (as they call it) themselves and their families, and to fill their pockets. Entering into public stations with such views, it is to be supposed, that they would form to themselves an interest totally separate and diametrically contrary to that of the people, and that they would debauch the house of commons to join them against their constituents. And is it not then necessary, that the people should be qualified, and disposed to take care of their own interests, and secure themselves against so formidable a set of internal enemies?

" None can be said to know things well, who do not know them in their beginnings," says Sir W. Temple *.

" All ought to know what is right, and what is wrong in public affairs," says St. Amand †.

" Not only the people, but our statesmen and legislators, may from the following collections gain lights, and meet with hints, which, if properly purified, may lead them to measures of a more generous kind, than that series of poor and temporary expedients, by which they have long made a shift to patch up matters, and barely keep the machine of government from bursting in ruins about them, while the efficiency of the constitution (as will too clearly appear in the sequel) is annihilated."

The ablest politicians, continues our Author, have been in all ages the most desirous of genuine information, that they might thence promote the public good.

" If, says he, on the contrary, any Leviathan of power shews himself bent on other objects, than the public good, and with a

* Pref. to Hist. Eng.

† Pref. to Hist. Parl.

brutal

brutal effrontery presumes publicly to turn into ridicule all that tends to national benefit, and to declare, as some statesmen have been known to do, That he knows of only one engine of government, viz. ‘ Finding every man’s price, and giving it to him,’ it is to be hoped, that the independent people will find a hook for his jaws, and be able to drag him out of that sea of power, in which he wallows, that the vessel of the state may fail in safety. To point out those enemies of mankind, and to animate the independent people against them, is as great a service as can be done the public.”

The moderate reader will probably think, from the above passages, that our Author (to use his own phrase) puts too much gall in his ink, when he describes the political abuses, which disgrace our country. But for this he apologizes in the words of the celebrated writer of Cato’s Letters, “ No man can be too desirous of the glory and security of his country, nor too angry at its ill usage, nor too revengeful against those, who abuse and betray it.”—Doubtless if any thing can justify the resentment of a vindictive spirit it is the suicide of betraying one’s country. Lest the reader, however, should imagine, from this specimen of the writer’s warmth, that he is a furious partisan attached rather to men than measures, we must do him the justice to say, that, although he appears to be a most zealous patriot, he seems, by no means a friend to faction. From some passages in his work, it is true, one would be apt to think he had adopted the distich of Dean Swift,

I, from my soul, sincerely hate
All kings and ministers of state.

And yet, from what he says on *commonwealths*, it appears he is no republican. “ There has hardly, says he, ever been known a pure commonwealth, though many an unmixed monarchy or tyranny. The *English* republic, which was demolished by the villainous Cromwell, was one of the most unmixed that ever was known. Now I am mentioning republican government, I take this opportunity of entering an express caveat against all accusation of a desire to establish republican principles. I do not think a friend to this nation is obliged to promote a change in the constitution. The present form of government by king, lords and commons, if it could be restored to its spirit and efficiency, might be made to yield all the liberty, and all the happiness, of which a great and good people are capable in this world. Therefore I do not think it worth while to hazard any considerable commotion for the sake merely of changing the constitution from limited monarchy to republican government, though I hardly know the risque it would not be worth while to run for the sake of changing our government from *corrupt* to *incorrupt*.”

The

The writer, indeed, is as explicit in the declaration of his principles, as modest in his pretensions to political or literary* abilities. As to the former, he says, he wishes the reader to think he writes in the spirit of a true independent whig, whose character Mr. Gordon describes as follows.

“ An independent whig scorns all implicit faith in the state, as well as the church. The authority of names is nothing to him; he judges all men by their actions and behaviour, and hates a knave of his own party as much as he despises a fool of another. He consents not that any man or body of men shall do what they please. He claims a right of examining all public measures, and if they deserve it, of censuring them. As he never saw much power possessed without some abuse, he takes upon him to watch those that have it; and to acquit, or expose them, according as they apply it to the good of their country, or their own crooked purposes †.”

In speaking of the latter, and the propriety of a private man’s writing on government, he apologizes for his undertaking in the words of Harrington; who, in his *Oceana*, shrewdly enough observes, that “ To say a man may not write of government, unless he be a governor, is as absurd as it would be to say, a man may not make a sea-cart, unless he be a pilot.” And, indeed, if actually to govern requires, as this writer insinuates,‡ but moderate abilities, to write upon government cannot require greater.

VOLUME the FIRST is divided into four books: in the first of which, the writer treats of government in general; in whose first chapter, he gives us his general idea of its nature and political necessity.

* For negligence and familiarity of style, the author apologizes as follows. “ As to the article of style, I am in hopes, every candid reader will allow, that the collector of such a variety of matter could not well spend time in gathering the flowers of Parnassus. Such a work as this, adorned with the flights of rhetoric, would resemble an anchor (would to God this work may prove an anchor to the tempest-tossed state!) ornamented with carving and gilding. And I cannot help remarking here, that, of late years, we seem to have passed from too great a negligence of style to an excess on the laboured and finical side.”

Though we do not approve of this apology, as a writer may be nervous, correct and even elegant, without being poetical; yet there is great truth in the observation, that the late admired polithers of our style, have enervated our language, and, by affecting fine writing in points and antithesis, have almost banished that manly simplicity for which our best English authors are justly held in esteem.

† Gord. *Tracts*, I. 311.

‡ In the following passage, cited from *Cato’s Letters*, “ There are no such mighty talents necessary for government as some, who pretend to them, without possessing them, would make us believe. Honest affections, and common qualifications, are sufficient, and the administration has always been best executed, and the public liberty best preserved, near the origin and rise of states, when plain sense, and common honesty alone governed public affairs, and the morals of men were not corrupted by riches and luxury, nor their understanding perverted by subtleties and distinctions. Great abilities have generally, if not always, been employed to mislead the honest unwary multitude, and draw them out of the plain paths of public virtue and public good.”

" If there be, says he, in any region of the universe, an order of moral agents living in society, whose reason is strong, whose passions and inclinations are moderate, and whose dispositions are turned to virtue, to such an order of happy beings, legislation, administration, and police, with the endlessly various and complicated apparatus of politics, must be in a great measure superfluous. Did reason govern mankind, there would be little occasion for any other government, either monarchical, aristocratical, democratical, or mixed. But man, whom we dignify with the honourable title of *Rational*, being much more frequently influenced, in his proceedings, by supposed interest, by passion, by sensual appetite, by caprice, by any thing, by nothing, than by reason; it has, in all civilized ages and countries, been found proper to frame laws and statutes fortified by sanctions, and to establish orders of men invested with authority to execute those laws, and inflict the deserved punishments upon the violators of them. By such means only has it been found possible to preserve the general peace and tranquillity. But, such is the perverse disposition of man, the most unruly of all animals, that this most useful institution has been generally debauched into an engine of oppression and tyranny over those, whom it was expressly and solely established to defend. And to such a degree has this evil prevailed, that in almost every age and country, the government has been the principal *grievance* of the people, as appears too dreadfully manifest, from the bloody and deformed page of history. For what is general history, but a view of the abuses of power committed by those, who have got it into their hands, to the subjugation, and destruction of the human species, to the ruin of the general peace and happiness, and turning the Almighty's fair and good world into a butchery of its inhabitants, for the gratification of the unbounded ambition of a few, who, in over-throwing the felicity of their fellow-creatures, have confounded their own?

" That government only can be pronounced consistent with the design of all government, which allows to the governed the liberty of doing what, consistently with the *general* good, they may desire to do, and which only forbids their doing the contrary. Liberty does not exclude restraint; it only excludes unreasonable restraint. To determine precisely how far *personal* liberty is compatible with the *general* good, and of the propriety of social conduct in all cases, is a matter of great extent, and demands the united wisdom of a whole people. And the *consent* of the whole people, as far as it can be obtained, is indispensably necessary to every law, by which the whole people are to be bound; else the whole people are enslaved to the *one*, or the *few*, who frame the laws for them.

" Were a colony to emigrate from their native land, and settle in a new country, on what would they propose to bestow their chief attention? On securing the happiness of the *whole*? or on the aggrandizement of the governor? If the latter, all mankind would pronounce those colonists void of common sense. But in every absolute monarchy, the aggrandizement of the governor is the supreme object; and the happiness of the *people* is to yield to it. Were only a handful of friends to form themselves into one of those little societies we call

call clubs; what would be their object? The advantage of the company, or the power of the chair-man?

"Very shrewd was Rumbald's saying in Charles II's time, viz. He did not imagine, the Almighty intended, that the greatest part of mankind should come into the world with saddles on their backs, and bridles in their mouths, and a few ready booted and spurred to ride the rest to death*."

The Author then proceeds to consider the object of government and the fountain of its authority; which latter he derives from the *people*. He considers next the nature and use of government by representation, and expatiates on the advantages of parliamentary government, which have recommended it so powerfully to the most civilized nations.

Book the second, treats professedly on the use and abuse of parliaments; on which topic, he adduces a long train of political evils, that seem to threaten this devoted country with inevitable ruin.

Book the third, treats particularly on the present unconstitutional duration of parliaments; in which he gives a brief history of the lengthening and shortening them occasionally, and points out the various defects attending both the election of their members, and their session in the house.

In *Book the fourth*, are displayed at large, from the best authorities, the effects of the above irregularities; and in *Book the fifth*, is made a hideous exhibition of various scenes of parliamentary corruption; from which every man, who hath either principle or patriotism, must turn with disgust and horrour.

Volume the second, is divided into three books; in the first of which, the Author treats of *places and pensions*; beginning with an idea, of a parliament uninfluenced by these douceurs of a court, taken from the best historical and political writers.

"After wading, says he, so long in the Serbonian bog of corruption, after having

Escap'd the Stygian pool, tho' long detain'd
In that obscure sojourn, whilst in our flight
Through utter and thro' middle darknes borne,
With other notes, than to th' Orphean lyre

We sung of Chaos and eternal night; MILTON.

[ministerial influence in parliament will soon bring *chaos and eternal night* upon *England*, if not dissipated by the exertion of the spirit of a brave people] to speak plain prose; after tracing out such a multitude of foul and shameful instances of the ascendancy obtained by flagitious courts over parliament, it may be some relief (it will certainly be some instruction) to the reader, to observe the *difference* between the conduct of *corrupt*, and that of *uninfluenced* parliaments.

" What a parliament compleatly *independent* would be ; and what parliaments accordingly have sometimes been, may, in some mea-

sure, be conceived from this chapter, which he who can read, comparing the idea here given of incorrupt parliaments with what we have seen in our debauched times; the Englishman, I say, who can read what follows without grief and indignation, must either be incapable of forming any judgment, wherein the interest of his country lies, and ignorant of what intimately concerns every subject of the British empire; or he must be void of all regard for his country, and consequently of every virtuous attachment; or he must be attached to an interest contrary to that of his country, by the sordid love of money, as being himself a dealer in rank bribery and corruption.

" Every free Briton has reason to wish that darkness may overshadow the anniversary of his birth, who first introduced places and pensions into parliament. When I have made a few observations on the complexion of parliament in those times, in which it is certain that the court did not, because it could not influence them by emolumentary means, every reader who recollects any thing of the politics of modern times (the present always excepted) will, on making a comparison, join me in laying

Hoc fonte derivata clades.

In patriam populumque fluxit. Hor.

From this impure fountain flows the stream, which is likely to poison our country and posterity."

With deference, however, to the opinion of this zealous writer, and, in spite of all the instances, he hath adduced, of the patriotic virtue of ancient parliaments, the history of this country affords notorious examples, of the meanness and servility of its parliaments, in prostituting their privileges to the prerogatives of the crown, even when it was not in the power of the latter to reward them so highly for their complaisance, as it is at present. It will admit of a doubt, which is the meanest, for parliaments to be bribed or to be bullied. Those of Henry the Eighth and Elizabeth were most contemptible in the latter respect, and the business of the crown was then done as effectually in the house of commons by intimidation, as it is said to be now by bribery and corruption. There is no doubt, however, which mode is likely to become the most permanent: not but that, in the end, the best system of false policy must bring ruin on itself and the government, that adopts it.

In Book the second, the Author treats of that much-hackneyed subject of taxing the Colonies; in which he appears a warm friend to the Americans, and exposes the supposed blunders of the British administration with great zeal and spirit.

Book the third, treats of the army; containing general reflections against standing armies in free countries in times of peace, supported by historical facts, parliamentary transactions, speeches, &c. relative to the subject; in the selection of all which the con-

fident

fistent Author supports the character he had assumed, of a genuine Independent Whig*.

In VOLUME the THIRD and last, consisting only of one book, and the *conclusion*, this spirited and judicious writer treats of *national manners*, and their political influence on government, as well as the reciprocal influence of government on manners. This subject he has discussed in nine chapters, under the following titles. The importance of manners in a state.—Luxury hurtful to manners and dangerous to states.—Of public diversions, and of gaming and their influence on manners.—Of punishments.—Able statesmen apply themselves to forming the manners of the people.—Of speech and writing, on political subjects.

On the importance of manners to states in general, our Author makes among many others, the following historical and pertinent reflections.

“ This work professes itself to be an inquiry into public errors, deficiencies, and abuses. And surely there is no groser error, no deficiency more fatal, no abuse more shameful, than a nation’s losing the proper delicacy of sentiment with regard to right and wrong, and deviating into a general corruption of manners. Has ambition raised a tyrant, a Cæsar, or a Charles, to despotic power? The sword of a Brutus, or the axe in the hand of the man in the mask, in a moment sets the people free. Has an aristocracy of thirty tyrants, as at Athens, seized the liberties of a country? A bold Thrasybulus † may be found, who coming upon them in their secure hour, shall, by means perhaps seemingly very inadequate, blast all their schemes, and overthrow the edifice of tyranny they had set up, burying them in its ruins. The people thus set free, if the spirit of liberty be not extinct among them, and in their manners generally corrupt, will preferve their recovered liberties. If their manners be so universally debauched, as to render them incapable of liberty, they will, as the degenerate Romans, upon the fall of Julius, set up an Augustus in his place. It is impossible to pronounce with certainty concerning any country, as the angel did of the devoted cities, that the decline of manners in it is univeral and irretrievable. But where that is the case, the ruin of that country is unavoidable, the disease is incurable. For vice prevailing would destroy not only a kingdom, or an empire, but the whole moral dominion of the Almighty throughout the infinitude of space.

“ The excellent Montesquieu ‡ teaches the necessity of manners, in order to gain the effect proposed by laws; and brings several instances where the manners defeated the purpose of laws. Nothing, he says, could appear to the Germans more unsupportable than Varus’s tribunal. They cut out the tongues of the advocates, who pleaded at the bar, with these farcaltic words, as related by Tacitus.

* This to some may appear the more extraordinary, as the writer was a North-Briton; whose political principles are, for the most part, of a different complexion.

† Corn. Nep. Vit. Thrasyb.

‡ Montesq. II. 119.

“ Viper! give over hissing.” The trial ordered by the emperor Justinian, on occasion of the murder of the king of the Lazians, appeared to that people a horrible and barbarous thing. Mithridates, king of Pontus, haranguing against the Romans, reproaches them, above all things, with the formalities of their courts of justice. The Parthians could not endure a king, set over them by the Romans, because, having been educated in a commonwealth, he was free and affable. Even liberty and virtue to an enslaved and vicious people, become odious and insupportable, as a pure air is disagreeable to those who have lived in a marshy country. No people ever lost the spirit of liberty but through the fault of their government.

“ Liberty cannot be preserved, if the manners of the people are corrupted; nor absolute monarchy introduced, where they are sincere,” says Sidney on Government.

“ When Antigonus, and the Achaians, restored liberty to the Spartans, they could not keep it; the spirit of liberty was gone.

“ When Thrasybulus delivered Athens from the thirty tyrants, liberty came too late; the manners of the Athenians were then too far gone into licentiousness, avarice, and debauchery. There is a time, when a people are no longer worth saving.

“ When the Tarquins were expelled, Rome recovered her liberty. When Julius was stabbed, Rome continued in slavery. What occasioned such different consequences from the same measure in this same country at different periods? In the times of the Tarquins, Rome was incorrupt; in those of Cæsar, debauched. Even in the dictators’ times, a few more Catos and Brutuses would have restored liberty. For the people are always interested against tyranny, if they can but be properly headed. Half the firmness the Dutch shewed against the Spanish tyranny, would emancipate France.

“ When the Romans were defeated by Hannibal, most of their allies forsook them. But Hiero king of Sicily saw that the constitution of the republic was still sound, and rightly concluded, that she would recover. He would not have thought so in the times of Lucullus, of Cinna, Sylla, &c. when corruption was wasting all like a pestilence.

“ *Il ne faut pas beaucoup de probité, &c.* Great probity is not essentially necessary for the support of a monarchy, or despotic government. The force of laws in the former, in the latter the arm of the prince lifted up, commands all. In a popular government, another engine is necessary, viz. virtue; because nothing else will keep up the execution of the laws, and the practice of ‘what is right.’ This sentiment is oracular. And what then is the prospect we have before us?

“ Where the manners of a people are gone, laws are of no avail. They will refuse them, or they will neglect them. There are in our times more of the laws ineffectual, than those that operate. And on every occasion of misbehaviour, we hear people cry, there ought to be such or such a law made; whereas, upon inquiry, it is perhaps found that there are already several unexceptionable laws upon the head standing; but, through want of manners, a mere dead letter.”

On the degeneracy of modern manners, and particularly those of this country, our zealous moralist expresses himself as follows :

“ Few things have a more direct influence upon the manners of the people, than the public diversions, and gaming. Of the former, the chief are theatrical exhibitions, which ought to be very carefully attended to by the rulers of all states. Accordingly, when Solon observed with how much avidity the people listened to old Thespis’s mean compositions, whose theatre was a cart, and who, instead of giving out tickets at so much money each, was paid with a goat given by the neighbourhood or quarter where he had entertained the people, from whence the word Tragedy (a Goat-song) was derived ; Solon, I say, when he observed how greedily the people listened to Thespis’s low stuff, struck the ground with his staff, not without indignation, crying out, that he foresaw that these trifling amusements would come to be matter of great importance in life. This was thoroughly verified afterwards among both Greeks and Romans, inasmuch that concerning the latter it was proverbially alleged, A Roman wanted nothing but bread and the Circensian games. The theatre, with certain management, might undoubtedly be made a very powerful instrument for cultivating either *virtue* or vice in the minds of a people, as it exhibits an assemblage of what is most elegant in the fine arts, poetry, painting, music, speaking, action, &c. and as the story is drawn from what is the most striking in history and in life. It is reckoned by some, that the first dramatic pieces were written and performed as acts of religion in honour of the gods. Our modern productions have, generally speaking, as little tincture of religion as can well be imagined. And yet I must observe, to the honour of the *people*, not the *government* of our times, that scarce any age ever deserved more praise on account of the decency and chastity of its theatrical compositions, and the behaviour of the actors and actresses upon the stage, than the present, if you except the female dancers, whose immodest curveting in the air, and exposing of their limbs as they do, are both consummately ungraceful ; as every female motion, that is not gentle, and soft, and tender, like the sex, must be ; but likewise shockingly offensive to modest eyes, and fatally alluring to those already familiarized to vice. This is an evil which merits reformation. But it will be much better corrected by the public disapprobation, than by law. We had a licenser of plays in the time of Walpole, but he only inquired, whether a new play was anti-ministerial or not. If it contained any satire on *corruption*, the *index expurgatorius* was applied to it by the Lord Chamberlain without mercy. So wretchedly do ministers discharge their duty ; so miserably do they fill their important station.

“ Demosthenes severely blamed the degenerate Athenians for diverting the public money raised for the defence of the state, to shews and plays by which the people were enervated.

“ A very wise man said, he believed, if a man were permitted to make all the ballads, he need not care who made the laws of a

“ nation. The ancient legislators did not pretend to reform the manners of the people without the help of the poets *.”

“ How austere must the manners of the Romans have originally been, which did not allow a person of character to *dance!* It was a saying among them, *Nemo fere, &c.* ‘ No body dances unless he be either drunk or mad †.’ The Greeks, however, had no objection to this art.

“ There must have been a considerable falling off, when Sylla won that popular favour by a shew of lions, which in better times he could only have obtained by substantial services ‡.

“ The Olympic games are to be looked upon in a very different light from all other public diversions, shows, &c. They gave an opportunity to all persons to exhibit their skill and abilities in all the accomplishments which were esteemed in those days. They kept up a laudable emulation to excel; for, a prize gained on account of the meanest accomplishment, as swiftness of foot, for instance, was a matter of great honour, as a man’s being victor in that contest, supposed him to be a better runner than any other within the Olympian, Nemeian, Elean, or Isthmian circles. The contests were also useful for keeping up in the people a pleasure in manly and warlike exercises, which was absolutely necessary in those times, when personal valour was of such consequence, which now is nothing, since the art of war has, by the invention of gun-powder, been wholly changed §.

“ The combats of Athletæ were first introduced at Rome when the manners of the people were considerably corrupted, of which these diversions, with the shows of gladiators and the like, were the causes and symptoms ||.

“ As for these last, which prevailed more and more as the manners degenerated more, they are a disgrace to human nature, and only Milton’s devils ** ought to be capable of being diverted with the sight of men tormenting, cutting with swords, tearing to pieces by wild beasts, and destroying their wretched fellow-creatures. The government which suffered such abominations to prevail for so many ages, must have been very barbarous. For it is not necessary, in order to make a people martial and brave, to make them infernal furies.

“ We find, that players, on account of their debauchery, were banished from Italy in the debauched times of Tiberius ††; and that games of hazard, and concerts of music, were forbidden ‡‡. It is not known what the harm of those musical entertainments might be.

* Fletcher, p. 372.

† See Cicero’s Oration in defence of a man of consular rank accused of the crime of dancing.

‡ Ant. Univ. Hist. xiiii. 33.

§ See the learned account of the Olympic games, prefixed by my late esteemed friend Gilbert West, Esq. to his Translation of Pindar.

|| Ant. Univ. Hist. xii. 354.

** Referring to the poet’s account of the diversions with which the dæmons amused themselves during Satan’s absence. Parad. Lost, Book II.

†† Ant. Univ. Hist. xiv. 184.

‡‡ Ibid. xii. 450.

Perhaps

Perhaps they were of the same kind with the music-houses in Holland, which are public brothels.

" Antoninus led a private life in the imperial court of Rome*. Aurelius hated the public diversions, and talked with his ministers about the public business the whole time of his attending them†. Constantine put a stop to the shows of gladiators ‡. The Emperor Honorius totally abolished the shows of gladiators §.

" A motion was made, A. D. 1735, in parliament, for restraining the number of playhouses ||. It was observed, that there were then in London, the opera-house, the French playhouse in the Haymarket, and the theatres in Covent-Garden, Drury-lane, Lincoln's-inn-fields, and Goodman's-fields; and that it was no less surprizing than shameful to see so great a change for the worse in the temper and inclinations of the British nation, who were now so extravagantly addicted to lewd and idle diversions, that the number of playhouses in London was double to that of Paris. That we now exceeded in levity even the French themselves, from whom we learned these and many other ridiculous customs, as much unsuitable to the manners of an Englishman or a Scot, as they were agreeable to the air and levity of a Monsieur: that it was astonishing to all Europe, that Italian eunuchs and singers should have set salaries equal to those of the lords of the treasury, and judges of England. After this it was ordered, *nem. con.* that a bill be brought in, pursuant to Sir John Barnard's motion, which was done accordingly: but it was afterwards dropped, on account of a clause offered to be inserted in the said bill, for enlarging the power of the lord chamberlain, with regard to the licensing of plays.

" Plays and other public diversions were stopped by parliament, A. D. 1647, for half a year. Several lords protested because it was not for perpetuity **.

" Petitions were presented, A. D. 1738, from the city, university, and merchants of Edinburgh, against licensing a playhouse ††.

" The reader sees, that, though I have mentioned the entertainments of the theatre among those abuses of our times, of which this work exhibits a general survey; I have not absolutely condemned them: on the contrary, I have confessed the use, which a set of able statesmen might make of them in reforming and improving the manners of the people: the particulars of which I leave to be found and applied by men of wisdom and of public spirit."

The silly and pernicious amusements of masquerades, our Author treats with a spirit of ridicule, that might have done credit to the pen of a Swift: and, indeed, through the whole work, he appears, without design, to have adapted his style to his subject, with great versatility. But there would be no end of quotation, should we select only the slightest specimens, of the vast variety of information and entertainment here presented us.

* Ant. Univ. Hist. xv. 197.

† Ibid. 209.

‡ Ibid. 581.

§ Ibid. xvi. 492.

|| Deb. Com. ix. 93.

** Parl. Hist. xvi. 112.

†† Deb. Com. x. 9.

The conclusion, as it is styled, which occupies nearly half the volume, is an earnest and sensible Address to the independent part of the people of Great Britain, Ireland and the Colonies. But we must here take leave of this valuable compilation; which we recommend to the reader's perusal, as the most instructive and interesting miscellany of political and moral information, that is extant in the English language.

ART. VII. History and Antiquities of the Parish of Halifax, in Yorkshire. By the Rev. John Watson, M.A. Continued from page 151, and concluded.

Next to the account of the principal families, that have inhabited the parish of Halifax, Mr. Watson proceeds to give that of the lands, &c. belonging to religious houses: with an enumeration of the churches and chapels in the vicarage; including a particular account of the principal monuments, inscriptions and epitaphs to be found in their cemeteries. Next follows the biographical history, or the lives and characters of learned and otherwise celebrated persons, of Halifax parish. Among these we find the following account, of that famous divine Archbishop Tillotson.

"TILLOTSON, JOHN.

Born at Haugh-end, in the township of Sowerby, in this parish, under the Topographical Account of which township, I have already given the pedigree of his family. And there is the less reason to be particular about the actions of his life, on account of the following publications, viz. 'the Life of the most Rev. Father in God John Tillotson, Archbishop of Canterbury, compiled from the Minutes of the Rev. Mr. Young, late Dean of Salisbury. By F. H. M. A. with many curious Memoirs, communicated by the late Right Rev. Gilbert, Lord Bishop of Sarum.' London, 1717, 8vo. "2. The Life of the most Rev. Dr. John Tillotson, Lord Archbishop of Canterbury, compiled chiefly from his original Papers, and Letters. By Thomas Birch, D.D." London, 8vo. 1753, second edit. 3. His Life inserted in the Biographia Britannica, p. 3944. I shall, therefore, only take notice of what these, and others, have omitted.

"It is very remarkable, that Wright, in his History of Halifax, p. 154, speaking of the dispute relating to the Archbishop's being baptized in the church, says, 'I myself have twenty times looked at his name in the register, and to the best of my remembrance, there were four others christened the same day with him, whose names were all wrote down in the same hand, and same ink, without the least interlineation.' Such an information as this, one would think, might be depended upon as exact; and yet when I searched the same register, I found his name to be the last of seven, who were baptized together, and entered in these words, 'Bapt. Octr. 3, 1630, John Robert Tillotson, Sourb.'

"The

" The following original Letter, which is in my possession, seems not to have been known to any of the compilers of the Archbishop's life.

" For his much respected Friend Mr. Roote, att Sorbey,
" are these. in Yorkshire.

" SIR,

" To excuse the flownes and infrequency of writeing, is growne a thing soe complementall and common in the frontispeece of every letter, that I have made choice rather to put my selfe upon your candor to frame an excuse for mee, than goe about my selfe to doe it. I cannot but thankefully acknowledge my engagements to you for your kindnes showne to mee, both when I was in the country, and at other times; I shall not here let my pen run out into comple-mental lines, gratitude (and that as much as may bee) being all that I desire to expresse. As for our University affayres, things are as they was [so in original] before I came into the country, only wee have lesse hopes of procuring Mr. Tho. Goodwin for our Master then wee then had. Wee are in expectation of the Visitors every day, but what will bee done at their comming we cannot guesse. The engagement is either comming downe hither, or (as I heare) already come, to which how soone wee shall bee called upon to subfcribe, wee knowe not; as for my selfe I do not (for present) at all scrupule the taking of it, yet, because I dare not confide too much to my own judgement, or apprehension of things, and be-cause matters of such serious consequence require no little caution and confideration, therefore I shall desire you (as soone as with con-venience you can) to returne mee your opinion of it in two or three lines. Mr. Rich. Holbrooke desired me to present his respects to you and your wife, to whom alsoe I desire you to present my best respects, as alsoe to your son, Joh. Hopkinson, and his wife. Noe more, but your prayers for him who remains,

" Clare-Hall,

" Yours, whilst

" Dec. 6, 1649.

" JOH. TILLOTSON."

" What sort of answer was given to the above, does not appear, but as Mr. Roote, who at that time was preacher at Sowerby Chapel, was one of the puritans, it is probable that he would not dissuade Mr. Tillotson from complying with that engagement here mentioned, which was an act substituted in the room of the oaths of allegiance and supremacy, and was ordered to be taken by every one who held either office, or benefice, 'that they would be true and faithfull to the government establishment, without king or house of peers.' Add to this, that Mr. Tillotson, who at that time was an under-graduate of Clare-hall, and very young, was under the care of Mr. Clarkson, tutor there, who also was a puritan, and attached to the government then in being. It does not appear, however, that Mr. Tillotson long adhered to the principles, especially the religious ones, which he may have been supposed to have received either from his father or college tutor, for his writings breath a quite different spirit from the stiff rigid sentiments of those times; in particular, when Dean of Canterbury, he preached before his father at Sowerby Chapel, against the doctrine of Calvin, probably with an intent to rectify his father's notions;

notions; and one Dr. Maud, who had frequent disputes with the archbishop's father about predestination, asking him, how he liked his son's discourse? the old man replied, in his usual way when he asserted any thing with earnestness, 'I profess he has done more harm than good.'

" The following anecdote was told me by the late Rev. Mr. Tillotson, sur-maister of St. Paul's school, who had it from Dr. Secker, when Bishop of Oxford.—When the famous Duke of Buckingham presented Dr. Tillotson to King Charles II. after saying, that he introduced to his Majesty the gravest divine of the church of England, he stepped forward, and in a lower tone said to the King. ' And of so much wit, that if he chose it, he could make a better comedy than ever your Majesty laughed at.' But on what grounds the duke said this I cannot conceive, for the doctor has left no specimen of this kind of wit behind him. Perhaps he had an inclination to serve the doctor, and knew that this was one effectual way to recommend him to the king.

" It is commonly said about Sowerby, that Robert Tillotson went to London to see his son, then Dean of Canterbury, and being in the dress of a plain countryman, was insulted by one of the dean's servants, for enquiring if John Tillotson was at home; his person, however, being described to the dean, he immediately went to the door, and in the sight of his servants fell down upon his knees to ask blessing of the stranger."

To this account of Archbishop Tillotson, we shall beg leave to add the Memoirs of our Author.

" **W A T S O N, J O H N**

The Author of this book, was the eldest son of Legh Watson, by Hester, daughter, and at last heiress, of Mr. John Yates of Swinton, in Lancashire. He was born in the township of Lyme-cum-Hanley, in the parish of Prestbury, in Cheshire, March 26, 1724, O. S. and having been brought up at the grammar-schools of Eccles, Wigan, and Manchester, all in Lancashire, he was admitted a commoner in Brazen-nose College, Oxford, April, 7, 1742. In Michaelmas Term 1745, he took the degree of B.A. June 27, 1746, he was elected a fellow of Brazen-nose College, being chosen into a Cheshire Fellowship, as being a Prestbury parish man. On the title of his fellowship, he was ordained a Deacon at Chester, by Dr. Samuel Peploe, Bishop of Chester, Dec. 21, 1746. After his year of probation, as fellow, was ended, and his residence at Oxford no longer required, he left the college; and his first employment in the church was the Curacy of Runcorn, in Cheshire; here he staid only three months, and removed from thence to Ardwick, near Manchester, where he was an assistant curate at the chapel there, and private tutor to the three sons of Samuel Birch, of Ardwick, Esq. During his residence here, he was privately ordained a priest at Chester, by the above Dr. Peploe, May 1, 1748, and took the degree of M.A. at Oxford, in A. Term, the same year. From Ardwick he removed to Halifax, and was licensed to the curacy there Oct. 17, 1750, by Dr. Matthew Hutton, Archbishop of York. June 1, 1752, he married Susanna, daughter and heiress of the late Rev.

Mr.

Mr. Allon, Vicar of Sandbach, in Cheshire, vacating thereby his fellowship at Oxford. Sept. 3, 1754, he was licensed by the above Dr. Hutton, on the presentation of George Legh, LL.D. Vicar of Halifax, to the perpetual Curacy of Rippenden, in the parish of Halifax. Here he rebuilt the curate's house, at his own expence, laying out above four hundred pounds upon the same, which was more than a fourth part of the whole sum he there received, notwithstanding which, his *worthy* successor threatened him with a prosecution in the spiritual court, if he did not allow him ten pounds for dilapidations, which for the sake of peace, he complied with.

" Feb. 17, 1759, he was elected a Fellow of the Society of Antiquaries in London, being invited to accept of that honor by the Right Hon. the Lord Willoughby, of Parham, president of that society. July 11, 1761, he was married at Ealand, in Halifax parish, to Ann, daughter of Mr. James Jaques, of Leedes, Merchant. August 17, 1766, he was inducted to the Rectory of Menningsby, in Lincolnshire, being presented thereto by the Right Hon. Lord Strange, then Chancellor of the Dutchy of Lancaster, which he resigned in the year 1769, on being promoted to the valuable Rectory of Stockport, in Cheshire. His presentation to this, by Sir George Warren, bore date July 30, 1769, and he was inducted thereto August the 2d following. April 11, 1770, he was appointed one of the domestic chaplains to the Right Hon. the Earl of Dysart. April 24, 1770, having received his dedimus for acting as a justice of the peace in the county of Chester, he was sworn into that office on that day. Oct. 2, 1772, he received his dedimus for acting as a justice of peace for the county of Lancaster, and was sworn in accordingly.

" He has published, 1. A Discourse from Philipp. iv. 5. preached in Halifax Church, July 28, 1751, printed at Manchester, in 8vo, and intitled, *Moderation; or, A candid Disposition towards those that differ from us, recommended and enforced; with a Preface, containing the reason of its publication.* The first impression of this being quickly sold, it passed through a second edition. 2. An Apology for his Conduct yearly, on the 30th of January, printed at Manchester, in 8vo. and annexed to this, is a Sermon preached in Rippenden-chapel, on the 30th of January, 1755, from Romans xiii. 4. intitled, " Kings should obey the Laws." 3. A Letter to the Clergy of the Church known by the Name of *Unitas Fratrum*, or *Moravians*, concerning a remarkable Book of Hymns used in their Congregations, pointing out several Inconsistencies and Absurdities in the said Book. This also was printed at Manchester, in 1756, 8vo. 4. Some Account of a Roman Station lately discovered on the borders of Yorkshire, read before the Society of Antiquaries, Feb. 20, 1766, and printed in the *Archæologia* of that Society, vol. i. p. 215. 5. A mistaken Passage in Bede's Ecclesiastical History explained; read before the said Society, Feb. 27, 1766; and printed in the same volume, p. 221. 6. Druidical Remains in or near the Parish of Halifax, in Yorkshire, discovered and explained; read before the said Society, Nov. 21, 1771, and inserted in the second volume

volume of the *Archæologia*, p. 353. This last is reprinted in this History of Halifax, with alterations.

“ Several other fugitive pieces of his have been published in different periodical papers, without his name; and he has in manuscript ready for the press, An History of the Antient Earls of Warren and Surry, proving the Warrens of Poynton, in Cheshire, to be lineally and legally descended from them. He is also preparing to publish the antiquities of a part of the county of Chester; likewise those of a part of the county of Lancaster. For the two last, he will be thankful to any gentlemen who will favor him with their communications.”

Our Author proceeds next to remark on the peculiar dialect of Halifax parish; introducing a vocabulary of words used in that district, with conjectures about their derivations. Next follows an account of the charitable donations within the vicarage of Halifax; also a catalogue of plants growing in the parish, described after the manner of Hudson and Linnæus; with which the volume ends.

ART. VIII. *Devotional Pieces, compiled from the Psalms and the Book of Job: to which are prefixed, Thoughts on the Devotional Taste, on Sects, and on Establishments.* 8vo. 2s. 6d. Johnson.

Praise is devotion fit for mighty minds:
The differing world's agreeing sacrifice. GONDIBERT.

It is with particular pleasure we have perused the ingenious and well-written introduction to these devotional pieces; in which the Author's thoughts, on the spirit and success of religious sects and establishments, abound equally with just observation, pertinent remark and refined reflection. In doing justice, however, to the elegance and elevation of the Author's * style and sentiment, we must not overlook a defect in philosophical propriety, that affects her whole argument respecting devotional taste, and even renders problematical the utility of the publication itself.

The writer sets out with adopting a distinction of a late most amiable and elegant writer, that Religion may be considered in three different views.

“ As a system of opinions, its sole object is truth, and the only faculty that has any thing to do with it is Reason, exerted in the freest and most dispassionate enquiry. As a principle regulating our conduct, Religion is a habit, and like all other habits, of slow growth, and gaining strength only by repeated exertions. But it may likewise be considered as a taste, an affair of sentiment and feeling, and in this sense it is properly called Devotion. Its seat is in the imagination and the passions, and it has its source in that relish

* Mrs. Barbauld, late Miss Anna Letitia Aikin.

for the sublime, the vast, and the beautiful, by which we taste the charms of poetry and other compositions that address our finer feelings; rendered more lively and interesting by a sense of gratitude for personal benefits. It is in a great degree confirmatory, and is by no means found in exact proportion to the virtue of a character.

“ It is with relation to this last view of the subject that the observations in this essay are hazarded.”

It is with much modesty and propriety our Author says *hazarded*; as we are persuaded, her observations on this head will appear so novel and *tasteful*, to religiously-disposed minds which only are capable of the relish of piety, as to favour too little of the sacred simplicity of genuine devotion. Indeed the propriety, of all the three divisions in the distinctions adopted, might be disputed*; but we have immediate business only with the object before us. This writer laments that,

“ Though as a rule of life, the authority and salutary effects of religion are pretty universally acknowledged, and though its tenets have been defended with sufficient zeal; its affections languish, the spirit of devotion is certainly at a very low ebb amongst us, and what is surprizing, it has fallen, I know not how, into a certain contempt, and is treated with great indifference, amongst many of those who value themselves on the purity of their faith, and who are distinguished by the sweetness of their morals. As the religious affections in a great measure rise and fall with the pulse, and are affected by every thing which acts upon the imagination are, they apt to run into strange excesses, and if directed by a melancholy or enthusiastic faith, their workings are often too strong for a weak head, or a delicate frame; and for this reason they have been almost excluded from religious worship by many persons of real piety. *It is the character of the present age to allow little to sentiment*, and all the warm and generous emotions are treated as romantic by the supercilious brow of a cold-hearted philosophy. The man of science, with an air of superiority, leaves them to some florid declaimer who professes to work upon the passions of the lower class, where they are so debased by noise and nonsense, that it is no wonder if they move disgust in those of elegant and better-informed minds.”

Admitting, for argument’s sake all this to be true †, where is the great cause of complaint? If persons may possess, “ purity of faith and sweetness of morals,” if they may be really pious and virtuous without the spirit of devotion; why lament its luke-warmness and decay? Is it to be regretted, merely because many good souls are thence deprived of the “ pleasures of devotion”? —Our Author says, “ To vindicate the pleasures of de-

* Particularly the first; in which religion is regarded as a system of opinions, of the truth of which reason *alone* is made the competent judge. Unless mere natural religion (which is now become little better than no religion at all) is here meant, this distinction is certainly exceptionable. There is a system of religion, which we believe our amiable Author professes, whose sublime truths cannot all be subjected to the criterion of reason.

† Which, however, we, by no means, do, in reality.

votion from those who have neither taste or knowledge about them, is not the present object. It rather deserves our inquiry, what causes have contributed to check the operation of religious impressions, amongst those who have steady principles, and are well-disposed to virtue."---But it may be asked, of what use are religious impressions if considered merely as incentives to devotion?---Is the possession or exertion of that spirit a moral or religious duty? If so, surely it had better be ranked under the second division abovementioned, and referred to *habit*; which as the Author justly observes, gains strength by exercise. It would be surely discouraging to a religious mind, to reflect that the discharge, of an important duty either toward God or man, should depend on *constitution*, and its capacity of performing such duty *rise and fall with the pulse!* Can it be reasonably believed, we say, that persons "of steady principles and well-disposed to virtue," should be incapable of conscientiously discharging their moral and religious duties, merely for want of a *taste*?---This writer says, "It is the character of the present age to allow little to sentiment." If in the present age she includes the last thirty years, she is certainly mistaken. The *taste* for *sentiment* hath prevailed in almost all the popular productions within this period; we have had it served up in all modes of cookery, from the ragoûts of Johnson's *Rambler*, down to the hashes of Hawkesworth's *Adventurer*, and Langhorne's *Effusions of flummery*: we have relished it in the portable soup of Yorick's *Sentimental Journey*, and even swallowed it stewed down into novels, frittered into farces, and frying in the bubble-and-squeak of a *Sentimental Magazine*. To be serious, even our philosophers, our *Hutchinsons*, our *Reids*, and our *Beatties*, have given the present age a surfeit of sentiment.---But, be this as it may, it is with no good reason our Author exclaims against "the supercilious brow of cold-hearted philosophy," for treating the fervour of devout emotions as romantic, unless she had been more explicit in setting forth its religious use or moral merit*.---Not that we entertain the fanatical ideas of those rigid puritans, who in the last, and in the beginning of the present century, excluded praise from public worship. We think praise and prayer equally becoming a dependent created Being: but, as we look upon them both as idle, unless regarded as religious duties, we would rather abide

* Philosophy, says Mrs. Barbauld, represents the deity in too abstracted a manner to engage our affections.---She talks also of a wonderful similitude between the expression of our love to the Deity, and that of a young fellow to his mistress; [page 23] confessing at the same time, that devotion does in no small degree resemble that fanciful kind of love, which depends not on the senses.---Surely, surely, philosophy is right, and our Author is wrong here, unless she admits of the immediate interposition of the Deity, to impress the soul with a sense of that beauty and excellence, which, she says, is the source of devotion.

by the old phraseology, and impute both our desire and ability, to fulfill those duties, to habit or "the gifts of divine grace;" than to the possession of any constitutional inclination, indicated by the new-fangled term of *devotional taste*! *

Having dealt thus plainly with this ingenious writer, as Critics, we come to the more agreeable task of presenting our readers with sentiments; to which neither we nor they, we presume, can make exception. These are our Author's remarks on sects and establishments; in which is displayed no inconsiderable knowledge in the history of manners, and religious revolutions of mankind.

" A sect may only differ from an establishment, as one absurd opinion differs from another: but there is a character and cast of manners belonging to each, which will be perfectly distinct; and of a sect, the character will vary as it is a rising or a declining sect, persecuted or at ease. Yet while divines have wearied the world with canvassing contrary doctrines and jarring articles of faith, the philosopher has not considered as the subject deserved what situation was most favourable to virtue, sentiment, and pure manners. To a philosophic eye, free from prejudice, and accustomed to large views of the great polity carried on in the moral world, perhaps varying and opposite forms may appear proper, and well calculated for their respective ends; and he will neither wish entirely to destroy the old, nor wholly to crush the new.

" The great line of division between different modes of religion, is formed by establishments and sects. In an infant sect, which is always in some degree a persecuted one, the strong union and entire affection of its followers, the sacrifices they make to principle, the force of novelty, and the amazing power of sympathy, all contribute to cherish devotion. It rises even to passion, and absorbs every other sentiment. Severity of manners imposes respect; and the earnestness of the new profelytes renders them insensible to injury, or even to ridicule. A strain of eloquence, often coarse indeed, but strong and persuasive, works like leaven in the heart of the people. In this state, all outward helps are superfluous, the living spirit of devotion is amongst them, the world sinks away to nothing before it, and every object but one is annihilated. The social principle mixes with the flame, and renders it more intense; strong parties are formed, and friends or lovers are not more closely connected than the members of these little communities.

" It is this kind of devotion, a devotion which those of more settled and peaceable times can only guess at, which made amends to the first Christians for all they resigned, and all they suffered: this draws the martyr to a willing death, and enables the confessor to endure a voluntary poverty. But this stage cannot last long; the heat of persecution abates, and the fervour of zeal feels a proportionable decay. Now comes on the period of reasoning and examination.

* In this *zestful* age it is, indeed, common to talk of a taste for musick, a taste for painting, a taste for pleasure, &c.; but for the love of decency do not let us talk of a taste for *religious* devotion.

The principles which have produced such mighty effects on the minds of men, acquire an importance, and become objects of the public attention. Opinions are canvassed. Those who before bore testimony to their religion only by patient suffering, now defend it with argument; and all the keenness of polemical disquisition is awakened on either side. The fair and generous idea of religious liberty, which never originates in the breast of a triumphant party, now begins to unfold itself. To vindicate these rights, and explain these principles, learning, which in the former state was despised, is assiduously cultivated by the sectaries; their minds become enlightened, and a large portion of knowledge, especially religious knowledge, is diffused through their whole body. Their manners are less austere, without having as yet lost any thing of their original purity. Their ministers gain respect as writers, and their pulpit discourses are studied and judicious. The most unfavourable circumstance of this era is, that those who dissent, are very apt to acquire a critical and disputatious spirit; for, being continually called upon to defend doctrines in which they differ from the generality, their attention is early turned to the argumentative part of religion; and hence we see that sermons, which afford food for this taste, are with them thought of more importance than prayer and praise, though these latter are undoubtedly the more genuine and indispensable parts of devotion.

" This then is the second period; the third approaches fast: men grow tired of a controversy which becomes insipid from being exhausted; persecution has not only ceased, it begins to be forgotten; and from the absence of opposition in either kind, springs a fatal and spiritless indifference. That sobriety, industry, and abstinence from fashionable pleasures, which distinguished the fathers, has made the sons wealthy; and eager to enjoy their riches, they long to mix with that world, a separation from which was the best guard to their virtues. A secret shame creeps in upon them, when they acknowledge their relation to a disesteemed sect; they therefore endeavour to file off its peculiarities, but in so doing they destroy its very being. Connections with the establishment, whether of intimacy, business, or relationship, which formerly, from their superior zeal, turned to the advantage of the sect, now operate against it. Yet these connections are formed more frequently than ever; and those who a little before, soured by the memory of recent suffering, betrayed perhaps an aversion from having any thing in common with the church, now affect to come as near it as possible; and, like a little boat that takes a large vessel in tow, the sure consequence is, the being drawn into its vortex. They aim at elegance and show in their places of worship, the appearance of their preachers, &c. and thus impolitely awaken a taste it is impossible they should ever gratify. They have worn off many forbidding singularities, and are grown more amiable and pleasing. But those singularities were of use: they set a mark upon them, they pointed them out to the world, and so obliged persons thus distinguished to exemplary strictness. No longer obnoxious to the world, they are open to all the seductions of it. Their minister, that respectable character which once inspired reverence and affectionate esteem, their teacher and their guide, is now

now dwindled into the mere leader of the public devotions; or lower yet, a person hired to entertain them every week with an elegant discourse. In proportion as his importance decreases, his salary sits heavy on the people; and he feels himself depressed, by that most cruel of all mortifications to a generous mind, the consciousness of being a burthen upon those from whom he derives his scanty support. Unhappily, amidst this change of manners, there are forms of strictness, and a set of phrases introduced in their first enthusiasm, which still subsist: these they are ashamed to use, and know not how to decline: and their behaviour, in consequence of them, is awkward and irresolute. Those who have set out with the largest share of mysticism, and mighty zeal, find themselves particularly embarrassed by this circumstance.

“ When things are come to this crisis, their tendency is evident: and though the interest and name of a sect may be kept up for a time by the generosity of former ages, the abilities of particular men, or that reluctance which keeps a generous mind from breaking old connections; it must in a short course of years melt away into the establishment, the womb and the grave of all other modes of religion”

The reasons for the duration of established religions, our author enumerates as follows :

“ An establishment affects the mind by splendid buildings, music, the mysterious pomp of ancient ceremonies; by the sacredness of peculiar orders, habits, and titles; by its secular importance; and by connecting with religion, ideas of order, dignity, and antiquity. It speaks to the heart, thro’ the imagination and the senses; and though it never can raise devotion so high, as we have described it in a begining sect, it will preserve it from ever sinking into contempt. As to a woman in the glow of health and beauty, the most careless dress is the most becoming; but when the freshness of youth is worn off, greater attention is necessary, and rich ornaments are required to throw an air of dignity round her person; so while a sect retains its first plainness, simplicity, and affectionate zeal, it wants nothing an establishment could give; but that once declined, the latter becomes far more respectable. The faults of an establishment grow venerable from length of time; the improvements of a sect appear whimsical from their novelty. Antient families, fond of rank, and of that order which secures it to them, are on the side of the former. Traders incline to the latter; and so do generally men of genius, as it favours their originality of thinking. An establishment leans to superstition, a sect to fanaticism; the one is a more dangerous and violent excess, the other more fatally debilitates the powers of the mind; the one is a deeper colouring, the other a more lasting dye: but the coldness and languor of a declining sect produces scepticism. Indeed, a sect is never stationary, as it depends entirely on passions and opinions; though it oftens attains excellence, it never rests in it, but is always in danger of one extreme or the other; whereas an old establishment, whatever else it may want, possesses the grandeur arising from stability.

The principles which have produced such mighty effects on the minds of men, acquire an importance, and become objects of the public attention. Opinions are canvassed. Those who before bore testimony to their religion only by patient suffering, now defend it with argument; and all the keenness of polemical disquisition is awakened on either side. The fair and generous idea of religious liberty, which never originates in the breast of a triumphant party, now begins to unfold itself. To vindicate these rights, and explain these principles, learning, which in the former state was despised, is assiduously cultivated by the sectaries; their minds become enlightened, and a large portion of knowledge, especially religious knowledge, is diffused through their whole body. Their manners are less austere, without having as yet lost any thing of their original purity. Their ministers gain respect as writers, and their pulpit discourses are studied and judicious. The most unfavourable circumstance of this era is, that those who dissent, are very apt to acquire a critical and disputatious spirit; for, being continually called upon to defend doctrines in which they differ from the generality, their attention is early turned to the argumentative part of religion; and hence we see that sermons, which afford food for this taste, are with them thought of more importance than prayer and praise, though these latter are undoubtedly the more genuine and indispensable parts of devotion.

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“ When things are come to this crisis, their tendency is evident: and though the interest and name of a sect may be kept up for a time by the generosity of former ages, the abilities of particular men, or that reluctance which keeps a generous mind from breaking old connections; it must in a short course of years melt away into the establishment, the womb and the grave of all other modes of religion”

The reasons for the duration of established religions, our author enumerates as follows:

“ An establishment affects the mind by splendid buildings, music, the mysterious pomp of ancient ceremonies; by the sacredness of peculiar orders, habits, and titles; by its secular importance; and by connecting with religion, ideas of order, dignity, and antiquity. It speaks to the heart, thro’ the imagination and the senses; and though it never can raise devotion so high, as we have described it in a beginning sect, it will preserve it from ever sinking into contempt. As to a woman in the glow of health and beauty, the most careless dress is the most becoming; but when the freshness of youth is worn off, greater attention is necessary, and rich ornaments are required to throw an air of dignity round her person; so while a sect retains its first plainness, simplicity, and affectionate zeal, it wants nothing an establishment could give; but that once declined, the latter becomes far more respectable. The faults of an establishment grow venerable from length of time; the improvements of a sect appear whimsical from their novelty. Antient families, fond of rank, and of that order which secures it to them, are on the side of the former. Traders incline to the latter; and so do generally men of genius, as it favours their originality of thinking. An establishment leans to superstition, a sect to fanaticism; the one is a more dangerous and violent excess, the other more fatally debilitates the powers of the mind; the one is a deeper colouring, the other a more lasting dye: but the coldness and languor of a declining sect produces scepticism. Indeed, a sect is never stationary, as it depends entirely on passions and opinions; though it oftens attains excellence, it never rests in it, but is always in danger of one extreme or the other; whereas an old establishment, whatever else it may want, possesses the grandeur arising from stability.

“ We learn to respect whatever respects itself; and are easily led to think that system requires no alteration, which never admits of any. It is this circumstance, more than any other, which gives a dignity to that accumulated mass of error, the Church of Rome. A fabric which has weathered many successive ages, though the architecture be rude, the parts disproportionate, and overloaded with ornament, strikes us with a sort of admiration, merely from its having held so long together.”

After making a comparison between the ministers of an established church and those of dissenters, very disadvantageous to the latter, our author observes, that

“ Upon the whole, then, it should seem, that the strictness of a sect (and it can only be respectable by being strict) is calculated for a few finer spirits, who make religion their chief object. As to the much larger number, on whom she has only an imperfect influence, making them decent if not virtuous, and meliorating the heart without greatly changing it, for all these the genius of an establishment is more eligible, and better fitted to cherish that moderate devotion of which alone they are capable. All those who have not strength of mind to think for themselves, who would live to virtue without denying the world, who wish much to be religious, but more to be genteel—naturally flow into the establishment. If it offered no motives to their minds, but such as are perfectly pure and spiritual, their devotion would not for that be more exalted, it would die away to nothing; and it is better their minds should receive only a tincture of religion, than be wholly without it. Those too, whose passions are regular and equable, and who do not aim at abstracted virtues, are commonly placed to most advantage within the pale of the national faith.

“ All the greater exertions of the mind, spirit to reform, fortitude and constancy to suffer, can be expected only from those who, forsaking the common road, are exercised in a peculiar course of moral discipline: but it should be remembered, that these exertions cannot be expected from every character, nor on every occasion. Indeed, religion is a sentiment which takes such strong hold on all the most powerful principles of our nature, that it may easily be carried to excess. The Deity never meant our regards to him should engross the mind: that indifference to sensible objects, which many moralists preach, is not perhaps desirable, except where the mind is raised above its natural tone, and extraordinary situations call forth extraordinary virtues.

“ If the peculiar advantages of a sect were well understood, its followers would not be impatient of those moderate restraints which do not rise to persecution, nor affect any of their more material interests: for, do they not bind them closer to each other, cherish zeal, and keep up the love of liberty? What is the language of such restraints? Do they not say, with a prevailing voice, Let the timorous and the worldly depart; no one shall be of this persuasion, who is not sincere, disinterested, conscientious. It is notwithstanding proper, that men should be sensible of all their rights, assert them boldly, and protest against every infringement; for it may be of advantage to bear what yet it is unjustifiable in others to inflict.

" Neither would dissenters, if they attended to their real interests, be so ambitious as they generally are of rich converts. Such converts only accelerate their decline; they relax their discipline, and they acquire an influence very pernicious in societies which ought to breathe nothing but the spirit of equality.

" Sects are always strict, in proportion to the corruption of establishments, and the licentiousness of the times; and they are useful in the same proportion. Thus the austere lives of the primitive Christians counterbalanced the vices of that abandoned period: and thus the Puritans in the reign of Charles the second seasoned with a wholesome severity the profligacy of public manners. They were less amiable than their descendants of the present day; but to be amiable was not the object: they were of public utility; and their scrupulous sanctity (carried to excess, themselves only considered) like a powerful antiseptic, opposed the contagion breathed from a most dissolute court. In like manner, that sect, one of whose most striking characteristics is a beautiful simplicity of dialect, served to check that strain of servile flattery and Gothic compliment so prevalent in the same period, and to keep up some idea of that manly plainness with which one human being ought to address another.

" Thus have we seen that different modes of religion, though they bear little good-will to each other, are nevertheless mutually useful. Perhaps there is not an establishment so corrupt, as not to make the gross of mankind better than they would be without it. Perhaps there is not a sect so eccentric, but that it has set some one truth in the strongest light, or carried some one virtue, before neglected, to its utmost height, or loosened some obstinate and long-rooted prejudice. They answer their end; they die away; others spring up, and take their place. So the purer part of the element, continually drawn off from the mighty mass of waters, forms rivers, which running in various directions, fertilize large countries; yet, always tending towards the ocean, every accession to their bulk or grandeur but participates their course, and hastens their re-union with the common reservoir from which they were separated."

As to the *Devotional Pieces* themselves, they are divided into three parts, the first, containing Moral Psalms; the second, Psalms of Praise, Penitence and Prayer; the third, occasional and prophetic Psalms: in the selection of which is displayed as much literary taste, as was justly to be expected from so pious a disposition and so poetical a genius, as are known to be possessed by Mrs. Barbauld.

* * * On account of the indisposition of the writer, the FOREIGN CATALOGUE promised in our last, is deferred to our next.

P A M P H L E T S.

P O E T R Y.

ART. IX. *The Hampstead Coffet, a Law Case, submitted to Connifl, and inscribed to Mrs. L—ff—gb—m. By Farmer Hedge, of Golder's Green.* 4to. 6d. Newbery.

Sic te servavit Apollo. Hor.

The subject of some altercation, which appeared not long since in the London news-papers, and will probably occasion more in Westminster Hall, is here treated in an easy and elegant strain of poetry; which, had it been written in a more verse-loving age, might possibly have passed for one of the pleasant trifles of a Sedley, a Suckling, or a Prior. If it be, however, as it has been hinted to us, the production of the lady, to whom it is inscribed, we may forgive the little female vanity that appears in it, as well on the score of a pathetic apostrophe replete with maternal affection, as the merit of the composition in general; which proves the author, be who it will, at least familiar with the muses, if not, as the cafe sets forth, the particular favourite of Apollo. On the supposition, therefore, we are paying a compliment to a writer, with whom a merited encomium will be a sufficient apology for the trifling invasion of property, in reprinting this little pamphlet, we take the liberty, for the amusement of our readers, in this barren season of verse, to insert the whole.

Apollo, Lessing's faithful friend,
Who us'd, as poets sing *, to attend
Her summer month's excursions,
Betimes last spring, was daily seen
At her late cot, on Golder's Green,
Directing her diversions.

Thence rambling forth round Hampstead Heath,
The finest landscapes, heav'n beneath,
Engag'd his roving eyes ;
" Here, here, my Luffy, build a cot,
Behold what a delightful spot
" By yonder furze-bush lies."

Her little poney scarce could make
Its way through bramble, bush and brake,
To that by Phœbus destin'd ;
A spot so snug as if just there
A timorous, trembling, hunted hare
Its fluttering form had pres'd in't.
The ground, about, a kind of dale,
The model of an Alpine vale,
From wint'ry storms a shelter :
Unlike the open plain below,
Where whirlwinds from all quarters blow
Pell-mell and helter-skelter.

* See a copy of verses, entitled " *Phœbus Detected*," printed in various miscellanies.
Between

Between two hills, a third combin'd
To meet their different slopes, inclin'd
In waving curves to tally ;
Fair opening to the sunny south,
A little westward turn'd its mouth,
Look'd the sweet-smiling valley.

" Here no bleak winds can break the roſt
" Of either you or Mrs. B—*,
" Or prattling Polyhymnie ! ;
" Nor blustering Boreas, tho' so rude,
" Nor biting Eurus can intrude ;
" Unleis it's down the chimney."

Thus saying, without more ado,
Away to Charlton, Phœbus flew,
And told Sir Thomas W-lf-n : †
Of course a grant was made in haste
To Br-dl-y ‡ of this piece of waite
The side of Hampstead hills on.

Meantime fair Lessing turn'd her eyes
And faw, with pleasure and surprize,
The place was all perfection."
" Be this," she cried, " Apollo's home,
" While here I raise my rustic dome,
" Secure in his protection."

" Here shall my pretty, prattler play,
" Where shines Sol's salutary ray
" In health-diffusing glory ;
" My growing boy may hence aspire
" To emulate his abtent fire
" And live in martial story." —

But, lo ! no sooner clear'd the ground
Than *some* dull copyholders found,
His godship had a tafte ;
On which, they damn'd the Lord, themselves,
And all that were such prudent elves
To profit by their waste.

Like children, then, who give and take,
They wanted back their bush and brake
To feed, forsooth, their cattle ;
Tho' not a fingle blade of grass
Or e'en a thistle, for an aſt,
Grew on the field of battle.

Howe'er to work, ding-dong they went,
Destroy'd the fence, and, not content
With that, they fir'd a gun off !
Or, as his worship § wife as nice,
Says " two guns once or one gun twice—
" Such mischief ! who makes fun of ? "

* The names of a little Phœbus and his governess.

† The Lord of the manor.

‡ Mrs. L's builder.

§ The worshipful Mr. Justice A—.

The Hampstead Contest.

Committed then one bold offender,
Their spades and guns they strait surrender,
To seek redress at law.
For 'mongst the blacks there was one *White* §,
Who, finding he got nothing by't,
Sought in the grant a flaw.

" Two acres !" bawl'd he, in a rage,
" And to an address on the stage,
" A single tood too much is." —
" Go," Phœbus cried, " Go, burst with spleen,
" Her title's just as good, I ween,
" As that of any Dutcheſſ."

" Sue, Oafs, for, what you call, your *damage* ;
" Since by consent of lord and homage,
" Admittance giv'n by Cr—f—rd* ;
" As steward, whether wrong or right,
" Let copyholders spit their iſpē,
" He's bound to furnish law for't.

" Yet mind, rash fools, what you're about,
" Got into law, who'll get you out ?
" The Courts love litigation.
" Demurrers, iſſues, judgements, errors,
" Will load with coiſts, and plague with terrors,
" Pregnant procrastination."

Then, darting an indignant ray,
He told them he'd no more to say,
They might do as they list ;
Vaulted the clouds and left, beneath,
Jack Straw's redoubt †, with all the heath,
Envelop'd in a mist.

Say, Counsel, learned in the law,
If in the grant you find a flaw ;
Or if your wonted skill
Cannot, tho' ſuch a flaw were plain,
Contriue to ſtop it up again,
To ſave ſo snug a vill.

For till you, lawyers, touch your fees,
None their poſſeſſions hold at eaſe.

Thank heav'n ! no grant has Hodge ;
Tho' all that he has got, he'd give,
On ſuch a pleaſant ſpot to live.

As *Leſſing's HAMPSTEAD LODGE.*

269.

FARMER HODGE, GOLDER'S GREEN.

ART. X. *The Weathercock*, a Musical Entertainment of two Acts, as performed at the Theatre-Royal, in Covent-Garden. — *Is. Evans.*

The whimsical title of this piece (for it might with as much propriety have been called the *sheep* as the *weathercock*) excited expecta-

§ A builder, not employed.

* The steward of the manor court.

† The public-house, on the ſummit of the hill, called Jack Straw's Castle.

tions probably of something comical; which its representation did not gratify. The author had yet modestly declared his consciousness of its wanting the requisites of fable and character, and his design of having merely made it a *vehicle* for introducing his *airs*. The repeated acceptance, of this plea with the public, might reasonably give him room to hope it would secure him also from the capricious airs, by which that weather-cock, the town, is so apt to be agitated on these occasions. After veering about a-while, however, with the breath of partial applause, the rude blast of theatrical damnation dismounted the vane, and sent both vehicle and airs to the devil. We are the more sorry for its ill reception on the stage, as we can say nothing in its favour to recommend it to the closet.

P O L I T I C S.

ART. XI. *A Calm Address to our American Colonies.* By John Wesley, M. A. 12mo. 2d. Hawes.

This address to our American Colonies, is rather calculated for the meridian of the mother-country, than for our fellow subjects beyond the Atlantic; who are in no situation at present, either to receive or attend to it. It is, therefore, generally looked upon as a ministerial expedient, to reconcile the good people of England to those coercive measures, which administration appears determined to pursue, in order to reduce those refractory Colonies to obedience*. Certain it is, that the ability of the ministry, to carry such measures effectually into execution, will depend greatly on the acquiescence of the people at home: for as America (to use the expression of a celebrated statesman) was once conquered by our arms in Germany, it must now be reduced by our politics in England. Nor that Mr. Wesley has here advanced any thing new on this interesting subject; having only collected the trite and hackneyed arguments of Johnson and other ministerial writers; which he has delivered in a plain stile and a concise, dogmatical way, adapted to the capacities of the lower orders of the community. There is indeed some propriety in thus addressing our partizans at home, under colour of addressing the Americans, if Mr. Wesley's opinion be true, that the breach between England and her Colonies originated in England.

"My opinion, says he, is this. We have a few men in England, who are determined enemies to Monarchy. Whether they hate his present majesty on any other ground, than because he is a King, I know not. But they cordially hate his office, and have for some years been undermining it with all diligence, in hopes of erecting their grand idol, their dear commonwealth upon its ruins. I believe they have let very few into their design: (although many forward it, without knowing any thing of the matter) but they are steadily pursuing it, as by various other means, so in particular by inflammatory papers, which are industriously and continually dispersed, throughout the town and country: by this method they have already wrought thousands of the people, even to the pitch of madness. By the same, only varied according to your circumstances, they have likewise inflamed America. I make no doubt, but these very men are the original cause of the present

* With this view, we are told it is industriously circulated and dispersed through the different counties of England.

breach between England and her Colonies. And they are still pouring oil into the flame, studiously incensing each against the other, and opposing under a variety of pretences, all measures of accommodation. So that although the Americans, in general, love the English, and the English in general, love the Americans, (all, I mean that are not yet cheated and exasperated by these artful men) yet the rupture is growing wider every day, and none can tell where it will end.

“ These good men hope it will end, in the total defection of North America from England. If this were effected, they trust the English in general would be so irreconcileably disgusted, that they should be able, with or without foreign assistance, intirely to overturn the government: especially while the main of both the English and Irish forces, are at so convenient a distance.”

If this suggestion, we say, be true, what a set of contemptible noddles, does Mr. Wesley make of the whole continent of our North American brethren? can we conceive they have not seriously felt the evils against which they complain, but that they are made the mere tools of foreign faction? are they so besotted as to risk their lives, fortunes, and families, on so visionary a prospect? If they are really so frantic, Mr. Wesley might have spared his calm address to them, as he might as well, as he has often done, spend his health in preaching to the winds.

ART. XII. *A Letter to the Rev. Mr. John Wesley, occasioned by his Calm Address to the American Colonies.* 12mo. 2d. Dilly.

This Letter-writer replies spiritedly and pertinently to most of Mr. Wesley's arguments, and in particular to what that Reverend Politician advances respecting the present breach between England and her colonies taking its rise in England.

“ You tell us, says he, with a grave face, that you make no doubt (p. 14.) but that a few men in England, who are determined enemies to monarchy, are the original cause of the present breach between England and her colonies. That these good men cordially hate the king, at least his office; and are in hopes of overturning the government, and erecting their grand idol, their dear common-wealth, upon the ruins of it. You doubt (p. 18.) whether any of the Americans are in the secret. The designing men, the Ahitophels, are in England.

“ But the Americans, Sir, if we may judge of their dispositions, by that of the Pennsylvanian Farmer, will not thank you for your compliment. “ It has been said in Great-Britain,” says this Cato of America, (see his *Essay*, p. 26.) “ that Lord Chatham, Lord Camden, and some other great men have taught the colonies to despise her authority. But it is as little true, as the multitude of invectives vented against the colonies. The constant practice in these publications, is to confound facts and dates, and then to rail. It should be remembered, that the opposition in America to the stamp-act was fully formed, and the congress held at New-York, before it was known on the continent that our cause was espoused by any man of note at home.

“ The opposition to the measures of the ministry respecting America, you will have it, however, is owing to these bad men, these king-haters

haters you are so intimate with. For it seems, though they have let but few into the secret, the Rev. Mr. Wesley is one of that chosen few. Well, Sir, this serves to explain a matter which, I assure you, till now, puzzled me not a little.

" All the world knows, that in your "Free thoughts on Public Affairs," published 1770, you were pleased to say, (p. 14.) "I do not defend the measures taken with regard to America, I doubt whether any man can defend them, either on the foot of law, equity, or prudence." And it is well known, that you recommended the book I have repeatedly quoted in this letter, intitled, "An Argument in defence of the exclusive right claimed by the colonies to tax themselves," as a performance that would convince any impartial person of the justice of the American cause. It is moreover well known, that at the time of our late election, and many times since, you expressed yourself very warmly in different companies, and upon different occasions, in favour of the Americans, affirming that they were, in your opinion, an "oppressed, injured people;" that if they submitted to taxation by our Parliament, they "must be either fools or knaves;" that they would then be enslaved, and if they were once enslaved, Ireland would follow next, and then England. That you wished well to our late American candidate, because he was a friend to America, and when addressing the electors of your own society, told them, with no small degree of vehemence, that now was the time for them to exert themselves if they wished to continue a free people; or words to that effect.—Now, really Sir, I thought you had been in earnest, and meant as you said when you expressed yourself in this manner, and have taken pleasure in affluring many persons who were not over-well affected to you, that you was a hearty friend to civil and religious liberty. I beg pardon for misrepresenting you, Sir, I perceive now that all your design was to get into the confidence of these bad men, these King-haters you talk of, and so by a pious fraud to blow up their abominable schemes. I perceive now, that when you said the Americans were an oppressed and injured people, you meant the very reverse. When you said, that, if they submitted to parliamentary taxation they would be enslaved, and must be either fools or knaves, you meant no such thing; but that "they would still have all the liberty they could desire, and might still rejoice in the common rights of freemen (p. 16, and 22, of your Address) and sit without restraint, "every man under his own vine."—And yet perhaps, I am still mistaken in your meaning; for your next publication may be as much in favour of the Americans as the present is against them, and possibly you may disclose to our view another set of Ahitophels, who are plotting the destruction of the present royal family, by first endeavouring to push on the ministry to the exercise of arbitrary power, and when it is become indifferent to the people what King rules over them, then, by the revival of the good old doctrine of hereditary indefeasible right, making a grand effort for the restoration of the banished family of the Stuarts, of blessed memory.

" *Quo teneam vultus mutantem protea nodo?*"

" For my own part, I am in no secret. I love, I honor the King, have been taught from my very infancy to venerate him almost to idolatry,

Inty, and am ready cheerfully to sacrifice my fortune and my life, in defence of his Royal Person, and the constitution, of which he is the guardian. I love and honor all good men, all men of real principle and integrity, however they may differ from me in political or religious sentiments; nor can any wish glow in my heart more fervently, than that which I have long panted to see accomplished, which is—That a permanent peace and reconciliation may speedily take place betwixt us and our American Colonies, upon an honorable constitutional basis; and that our beloved Sovereign George the Third, may long live to sway the scepter over an united, harmonious, free people.

“Hoping, Sir, for the sake of the multitude that follow you, that you will be more steady and consistent as a divine, than, I am sure, you are as a politician; and that when you publish again upon politics, you will not, under the idea of a “Calm Address to the Colonies,” (the inhabitants of which will probably never see your Address,) endeavour to inflame the minds of the people here against their American brethren; (already sufficiently exposed, surely, to the resentment of their rulers,) but that you will write in a strain more becoming a minister of the Prince of Peace.”

On this just and severe reproof, we have nothing to remark; having more than once expressed our disapprobation of meddling divines, on either side, having any thing to do with politics.

ART. XIII. *A Second Answer to Mr. John Wesley. Being a Supplement to the Letter of Americanus, in which the Idea of Supreme Power, and the Nature of Royal Charters, are briefly considered.* By W. D. 12mo. 2d. Wallis and Stonehouse.

A sensible and spirited supplement to the letter of Americanus; in which the author carries Americanus's argument respecting the illegality of taxing the Americans, much farther than that writer had done.

“The end of all your arguments is to prove the *unlimited right of parliament to tax America*, which grand principle your own arguments effectually destroy. You confess, in page 11, ‘The Americans have a right to all the privileges granted them by royal charters; and that if any charter granted by the king should expressly exempt them from taxes for ever, then they would have an undoubted right to be so exempted.’ Now, what does this prove less than a power in the king superior to the whole legislature; for if he can exempt a part of his subjects from their authority, he may exempt the whole, since there is no law of limitation; and thus not only the *unlimited power*, but even the *ex senecte* of parliament, would become useless and ineffectual.

“It is true (you say) page 11, ‘The first settlers in Massachusetts's Bay were promised an *exemption from taxes for seven years*;’—but you omitted to tell us this promise was made *by the king, not the parliament*.—Americanus has supposed that *quit-rents* were meant by this taxation. However, if we admit it in its most extensive sense, it only proves an * arbitrary exertion of power by the tyrant Charles the First, who not only thus subjected the Americans to the British parliament, contrary to the rights of Englishmen, but he exacted them from all customs or subsidies in England + on goods exported for their use, thereby *dispensing* with the supreme power of the British legislature. This has been justly alledged by histo-

* Ray. Hist. Eng.

+ Vid. Charter in Almon's Debates.

rians against Charles as a proof of his despotic principles; and it was equally an infringement on the rights of the English and American powers of legislation.

" As to the charter of Pennsylvania, which, page 10, you say expressly allows the right of taxation to the British parliament, it should be considered it was granted by the second Charles, no less an ^{*} enemy to liberty than his predecessor; and, excepting the dispensing power, was, doubtless, copied from the former: it was the aim of both these kings to abridge the power of the people as much as possible, for which the first lost his head, and the other will be remembered with honest indignation. But how comes this to be the *last* charter of America, as you call it, page 22, when that of Georgia was granted by George the Second? Liberty was then safe under the protection of the house of Hanover; and this is the true reason why no mention was made of subjecting the Colonies to British taxation.

" It is plain then no argument can be well founded on the acts of two such kings, especially as even their charters expressly declare, every condition and circumstance contained in them, shall *always* be construed *in favour* of the Colonies; and no instance can be found in any other charter, acknowledging the right of the British parliament to tax America.

" Let us then proceed to your ideas of the supreme power, which are indeed very confused and contradictory, for it is doubtful sometimes whether you ascribe it to the three branches of legislation, or to the king alone—Thus, page 4, you say, 'a king grants charters to certain persons, permitting them to settle as a corporation in some far country, *which* being a corporation *subsisting by a grant from higher authority*, to the control of *that* authority they still continue subject—Therefore, the supreme power in England has a right to tax them'—Now the grant is made by the king, not by a commission from the authority of parliament †, but from the exercise of his undoubted prerogative—If therefore the *power of granting* a charter constitutes the *right of obedience* from those to whom the charter is granted, which you affirm it does—The king is that supreme power which may tax them—but if you should answer, *you mean the whole legislature* to have that power, there must be some other reason for it, than that you have laid down; because *the whole legislature were not the granters* of the charters to America—Thus, either your conclusion or premises are absolutely false: and yet this clause is laid to cut the most respect of any able figure in your performance.

" The fact is, charters are not grants or gifts, of the mere will of the king ‡; but they are properly, and in the most simple sense, written confirmations of the ancient and constitutional rights of the people; such as was the *great charter* granted by king John; and, in a lesser sense, the king may grant them to certain parts of the commu-

* It was Charles the second that issued a *Geo Warranto* against all the Provinces of New England, and deprived them of their charters. Vid. Neale's Hist. of New-England.

† Blackst. Com.

‡ Rapin and Sidney.

bity,

nity, so as not to be inconsistent with the former—thus, in the first view, a charter may be considered as an *agreement or compact* between the king and his people, to govern them by their own consent; and in the second, it is a partial agreement with a part of his people, which can be no longer binding than it is for the benefit of the whole—Of this the whole community, of which they are a part, as being represented in the same body of legislation, are the only judges.

“A charter then, whatever privileges it may contain, cannot be binding, without it is permitted or consented to by the *supreme power*; which as it has been confusedly spoken of in your pamphlet, I shall next consider.

“In England, that power is lodged in the king, lords and commons—and * the king has no right to grant a charter in England, but what is subject to this supreme authority—the reason is this: because an absolute grant or charter from the king would operate to destroy the connection between such a part of the people, and their representatives in parliament: and having destroyed that, it would go so far to destroy the principles of representation, and thus the king might at length become absolute.

“In like manner, the king, council, and assembly, are the supreme power in America; because, when the first settlers departed from this country to form a colony, they ceased to be represented here; and therefore ought to have a new constitution, similar to, and independent of that at home.”

This position the author proceeds to confirm by farther arguments, concluding his pamphlet with the following remonstrance to the addressee:

“Do you not think the ministers are prone enough to carry the flame of war into America, and to ruin the trade of this country without your assistance or advice?—You had done better to have aimed at making peace.—You should have considered what a heavy offence it is, to charge three millions of people with the crime of rebellion, if it is not true, and of this you ought to have been quite certain, before you took a part; for nothing, surely, is a greater offence both to God and man, than to be a fower of strife—to endeavour at the establishment of tyranny—and to misrepresent the principles of the constitution to deceive the people.—I must add one more remark, that as to submit passively to every oppression, is a mark, not of humility, but cowardice, and a base spirit; so to take up arms when there is no other hope of safety, is not rebellion, but the highest proof of courage and public virtue.”

ART. XIV. *Americans against Liberty; or an Essay on the Nature and Principles of true Freedom; showing that the Designs and Conduct of the Americans tend only to Tyranny and Slavery.* 8vo. 1s. 6d. Mathews.

To give the greater sanction to his own arguments, the writer of this pamphlet hath prefixed the following sententious quotations from Cicero, Milton, and Locke.

Dictum est ab equitissimis viris, nisi sapientem, liberum esse neminem. Quid est enim Libertas? Potestas vivendi, ut velis. Quis igitur vivit, ut vult, nisi qui recta sequitur, qui gaudet officio, qui legibus paret.

TULL.

True Liberty

always with right reason dwells

Twinn'd, and from her hath no individual Being;

MILTON.

Where there is no Law, there is no Freedom,

LOCKE.

This is doubtless very fine talking, and is perfectly of a piece with all theoretical systems of civil policy. Thus at Genoa the word *Libertas* is inscribed on the prison gates, and the chains of the galley slaves. It is possible, however, that prisoners may be unjustly confined, and slaves condemned to the oar; who will, of course, dispute the point of right reason, and the obligatory power of positive law. It would not be prudent to infinuate, were we even disposed to think, that the Americans stand in any degree in a similar predicament. Indeed, just at present, the comparison will not bear; breathing defiance to government, with sword in hand, it appears a matter of doubt whether they will ever be reconciled to liberty under any laws but those of their own making. The waste of ink is, therefore, futile and frivolous in a cause that is likely to be decided only by the waste of blood and treasure. As a matter of speculation, indeed, the pamphlet before us may afford some amusement to the political reader; who will find its author, though not an elegant writer, a tolerable master of his subject. We cannot commend, however, the opprobrious terms which he bestows on the Americans in general; many of whom, howsoever they may be in the means of attaining it, are certainly true friends to legal liberty.

M E D I C I N E.

ART. XV. *Strictures on the Gout: with a Practical Advice to the Gouty People of Great Britain.* By Samuel Wood, a recovered Arthritic. 8vo. 1s. 6d. Bell.

This Author's intention is, as he tells us, in the Preface, to assist the afflicted in the gout, by recommending to them a proper regimen, a new invented medicine, and describing in the most easy manner the nature and cause of the disease. "The faculty, as it is within their line of action, (says the author), probably may take a peep at it; and when they discover that the author, not being one of the profession, pretences to advise his readers in matters of health, to think, and in many instances to judge and act for themselves, there is no doubt, but such an innovation in their province will be treated with that indifference and contempt by them, which for that reason, may be expected; though it is no more than following the counsel of some of their own body, justly esteemed, both for their integrity and abilities." Here our author seems to be doubly mistaken; because in the first place, few of the faculty would treat any thing with indifference, which is grounded on experience, from whomsoever it comes; they know well that we owe the greatest part of curing diseases, to experience alone, not to theory; and in the second place, because our author does not at all follow the counsel of real physicians, mixing the subject with many extraneous matters, and arranging them in the most irregular manner, unless he means to follow those writers, of which he complains, "that their works appear to him to be wrote more to proclaim the author, than to assist the patient." Had our author paid attention only to those matters, "which were necessary to answer the end proposed," many of his chapters would have

been

been omitted entirely, and some, very much abridged. "That no cure is to be expected from medicine alone," is a thing well known without our author's information; nor is any one so ignorant as not to know, "that the benefit derived from medicine does not always consist in the quantity." He says farther, "with men of learning and nice distinction, the frequent repetition in the following sheets would incur the charge of tautology, were it not considered, that in a performance of this general address, it is necessary to accommodate it to every comprehension; and to repeat more frequently those things which are intended to be impressed most forcibly on the mind of the reader." But it appears that our author has entirely defeated his apology in repeating whole chapters, and such, which cannot serve his purpose; nor has he delivered his thoughts in a manner properly adapted to every comprehension, in "loading them with many technical terms," not to mention that our author seems to mistake the meaning of the word tautology. We shall now proceed to the book itself. The contents of Chap. I. stands thus:

"The Gout, a disease in the first ages of physic, particularly noticed by the most ancient authors.—Opinions, touching the causes of diseases, were conjecture only, before the discovery of the circulation of the blood by Dr. Hervey."

Our author seems to have forgot to investigate in the chapter itself what he proposed in the contents, and supposing he had fully investigated the contents, it may be asked, has the discovery of the circulation illustrated the nature of the gout? or has it contributed any thing to the manner of its cure, and to the invention of the new medicine? No doubt, that great light has, by this discovery, been thrown upon many phenomena in physiology and pathology; but that is not what our author has in view; he only wishes⁴ that every Arthritic would banish from him that too prevalent notion, that the gout is not to be cured; to do which, however, he hardly will persuade them by the discovery of the circulation; which has no connection with his medicine at all. "On the first attack, the friends of the afflicted, &c. advise him to drink, &c. the experience of twenty years hath confirmed to me the difference between the consequence of such pernicious conduct, and the happy effects resulting from a contrary system." Certainly the author has paid dear enough for this observation; which he might have purchased cheaper without so long a trial, since it is well known that a high regimen is pernicious to Arthritic complaints. It is also an accepted maxim, that a proper regimen will always prove the best means of curing diseases, not medicine alone; and he need not to have employed the first chapter and some of the subsequent ones to prove a self-evident proposition, and "to make men think a little for themselves." In chapter II, the author again deviates from his subject, to shew⁴ the great advance of medical knowledge.—Causes of various diseases now clearly understood, &c. in which he repeats again the discovery of the circulation and almost every thing before said. What great use the author thinks arthritic persons may reap from these *tautological* observations we know not. In the same chapter, page 6, the author enumerates many things known to the ancients, and some which have contributed very little to the cure of diseases; others

others again, which are still unknown to the moderns, and probably will remain so. "Indeed, *since* the discovery of the blood's circulation by the incomparable Dr. Hervey, it is much more easy to account for life, for health, and for diseases; *since* the course of the chyle from the intestines to the blood, and various small glands have been discovered, and having adverted to the winding of the duodenum, which is justly called a second, or kind of *auxiliary* stomach, in which two humours meet, the bile and pancreatic juice, we are able to give a better and more rational account of digestion, chylification, sanguification, and of the generation of diseases, which have their seat in the first passages. *Since* the lymphatics have been discovered, and the structure and use of the gland fully displayed; and *since* the passage of the chyle through the lacteal and thoracic duct has been known, we are much more able to explain and account for diseases which arise from a fault in the glands and lymphatics, or from a depraved nutrition. *Since* the structure of the viscera, lungs, brain, and liver, has been known, as also that of the kidneys, the origin and causes of diseases incident to them have been much better understood. *Since* it has been evidently shewn that the compages of the spleen are vascular and cellular, we have fairer opportunities of discovering the diseases that have their seat in that organ, and of finding out a proper and adequate method of curing them. *Since* we know the peculiar and astonishing structure and distribution of the vena porta, performing at once the office of an artery and vein, and *since* we know the origin, situation, and course of hemorrhoidal vessels, we can with greater ease explain and account for those diseases which follow from a fault in these vessels, and an interruption of the progressive motion of the blood through the abdominal viscera, of which class the hypochondriac disorders is not the least considerable. *Since* we know the admirable fabric of the uterus, and are satisfied in what manner the blood circulates through its contorted vessels, we can without difficulty discover the diseases incident to it, and account for them and symptoms attendant upon clear and intelligible principles. *Since* our knowledge of the origin of the nerves from the brain, and spinal marrow, and of their admirable distribution into curious ramifications, we readily account for and explain spasmodic and convulsive disorders, particularly hypochondriac and hysterical affections, and their most formidable symptoms; and in consequence of this discovery the consent of parts too, especially those of the nervous kind, and the method by which disorderly and preternatural motions are communicated. *Since* the admirable organ of hearing has been accurately described, the defects and impediments of hearing are better understood than before. *Since* the small glands of the joints have been discovered, the origin and cause of disorders in them are more plain and obvious than they formerly were. *Since* by the injection of tinged liquors we have been able to discover the innumerable and strangely varying windings of the capillary vessels, our knowledge of the secretory organs, and, consequently, of the several disorders they are subject to, is more clear and distinct. It is obvious that the geometrico-mechanical structure of the muscles, and the muscular compages of the heart, are discoveries of singular service in determining the motion of the joints,

the

understanding the force and pressure of the heart, and the impulse of the fluids, &c. The gravity and elasticity of the air being known, with the causes of heat, cold, causes and nature of fermentation and putrefaction, the effects whether natural or artificial, produced by various salts and sulphurs, we clearly understand the power of the air in changing the motion of our fluids, and the generation of material or immediate morbid causes: in consequence of these discoveries, the virtues and efficacy of medicine are more familiar to us than they formerly were. Since the stated laws of motion have been ascertained and demonstrated by statical, mechanical, and hydraulic experiments, we better understand whence proceeds the moving force of the muscles, the elastic power of the heart and fibres, their strength, want of tone, spasmodic contractions, pressure or impetus upon the fluids, and the wonderful and surprising effects produced by an irregular circulation of the blood." Such is the chaos of our author's "cursory review of the present improved state of medical knowledge." What use now has arisen from the discoveries mentioned in the first two *sinces* in the cure of the gout, or in the invention of the author's medicine? at what time was the structure of the "viscera," &c. not known? Is the use of the spleen and its compages as yet at all understood? What has the knowledge of the "structure of the vera porta," &c. contributed to the cure of diseases? What he means by the discovery "of the admirable fabric of the uterus" is a mystery, unless he hints at Dr. Hunter's *decidua* & *decidua reflexa*. Is not the knowledge "of the origin of the nerves" &c. very ancient? But indeed the anatomists would be very much obliged to our author had he imparted to them a little of his accuracy and understanding of the "organ of hearing and its diseases;" an organ and its internal diseases so little understood, as confessed by the anatomists: and yet our author seems to be more conversant with it, than with the organ of sight, which escaped his eye, though so nigh to the ear, and the description of its different membranes and humours would have made a fine shew in our author's *sinces*; and which is very well understood and all its diseases. We know not what he means by the geometrico-mechanical structure of the muscles: the "gravity" &c. "we clearly understand," &c. "since the stated laws of motion" &c. are such important discoveries, which puzzle the wisest anatomists and physicians, that the world would have been greatly obliged to our author had he explained them fully. The whole chapter is unintelligible even to the learned, and much more to the common reader, abounding with many old technical terms and some new of his own invention. One *sinc* more our author should have mentioned, and which would have saved him the trouble of publishing. We mean, since the public has been so often imposed upon by similar pamphlets intending to celebrate a quack medicine, they are now more cautious, and consult rather the physician in all cases. Let us go to the third chap. in which our author proposes to speak "of the great humanity and merit of some late writers" but unluckily forgets himself, and on the contrary complains of some, page 11. "it has been too generally the practice of physical authors to write to the faculty only, and in Latin: and then in English, their works have been loaded with technical terms, and therefore understood by the learned and initiated alone;

to the bulk of mankind, and to the afflicted they have been unintelligible.¹ But, to mend the matter, he himself has taken care to be intelligible to neither. In chap. iv. after much tautology concerning the requisite natural evacuation, well known in the earliest ages, he says, "but in the last stage of circulation through all the small vessels and passages, in which every thing that is taken in is liable to be altered by so many accidents before its operations are performed, and its course finished, the greater skill is required to administer a medicine with any certain degree of success." Indeed it is surprising that before the author's "Alterative pills, and balsamic extract" not one of the sudorifics has been successful; and the contents of the whole chap. the author might have said in few words, since every one knows that proper exercise, regimen, &c. are the surest preventatives of all diseases. In chap v. where he describes the gout, he forgets to mention the distinction between the gout and rheumatism, which would not have been so foreign to his subject as many other things, nor does he mention the nature and progress of the latent fluctuating, internal fixed gout, and many other kinds in different constitutions and different states of life. If he intended to describe only his own gout, then he might have omitted many things more. All he says from the beginning of this chap. to page 21, belongs properly to chap. vi. in which he repeats the same, treating on the causes, not the description of the disease. In chap. vi and vii. when he speaks of the cause of the gout and the gouty matter, as he has copied some writers, he very presumptuously takes upon him, as he boasted in the preface, to judge which are the best theories, leaving out the most probable opinion of our moderns, such as Dr. Cullen, Gregory, Fordyce, &c. who shew that the gouty or chalky matter is the effect not the cause of the disease, and ascribe the disease to a contraction in the solids: hence every thing which puts the nerves upon too great a stretch, as study, vexation, the exertion of all the passions, the use of strong liquors—are the causes of a gout. Our author's inference in page 30, that indigestion is a cause of the gout, from Sydenham's description, "that for some time before a fit, the patient is afflicted with a bad digestion, crudities of the stomach, and flatulencies and heaviness" is very erroneous; because this proves, that indigestion is an effect and consequence of the gout, not its cause; and though it be allowed that indigestion is the cause of the gout and many other diseases, yet it may be but a secondary cause, and an effect of another; and may not the contraction of the solids, which constitute the gout, sometimes be that very cause? We must approve our author's censure in chap. viii. page 37, of "specifications ushered into the world;" which however will hold good against his own. In this and in the ninth chap. speaking of the treatment of the disease, he rejects bleeding and purging entirely, and yet our best authors tell us that they are in some circumstance necessary to preserve life, as the reader may see in Gregory's *Element. of Pract.* § 401—402—404, and in Gaubius's *Leffitut. Pathol.* § 558, and in others. But our author forgets that he is going to recommend his Dissolvent Pills which are purgatives. The author justly observes, in chap. ix. that "all attempts to obtain a sudden cure are dangerous and contrary to the operation of nature." "That concerning regimen, every man is

to consult his own constitution what does, and what does not agree with him as well in the quantity as in the quality," but all this is not new. In the tenth chap. he recommends his medicines, every reader may perceive, that they are cathartics, diuretics, and sudorifics, all which are more properly exhibited by the assistance of a judicious physician, who will consider many other circumstances. Upon the whole, the author's aim seems to be merely to "usher into the world," a quack medicine which he might have done by hand-bills, without exposing his inconsistency and presumption to the honour of an author; neither should we have dwelt so long upon this pamphlet, were it not for the utility of the public, who have been too long and too fatally imposed upon by quack medicines.

D I V I N I T Y.

ART. XVI. *A short and easy Method of Prayer, translated from the French of Madam. J. M. B. de la Motte Guion, by Thomas Digby Brooke, 12mo. 1s.* Wallis and Stonehouse.

Translator's Preface.

" The following excellent book was the first essay of the truly pious Madam Guion; it was, quickly after its publication, dispersed through great part of France; and it proved the happy instrument of many conversions. Those who were athirst for righteousness, eagerly imbibed the simple and efficacious precepts it contains; and those who had already made advances in the divine life, were convinced of the truth of their way, and found ample instructions how to proceed. None who were advocates for genuine piety, could be offended at it; as the most salutary instructions for the attainment of christian perfection are enforced, without being blended with such matters of opinion as cause offence.

" Throughout the treatise, it is certain, that there are two fundamental truths taken for granted, namely, The FALL and the REDEMPTION: and, indeed, whosoever doth not inwardly feel the former, cannot experience the benefit of the latter; he hath no business with this book, nor even with the bible; " he is whole, and needeth not a physician."

" Should but a few of my christian brethren reap advantage from this attempt to bring to light a treasure that has lain so long hidden and unnoticed, it would be, not only an abundant recompence for any little trouble I may have had in the translation, but also an encouragement for publishing some other pieces of this illuminated author."

To this concise account of the work, by the translator, we shall add only a short extract from the preface of the author.

" A life of piety appears so formidable, and the spirit of prayer of such difficult attainment, that most persons are discouraged from taking a single step towards it. The difficulties inseparable from all great undertakings, are, indeed, either nobly surmounted, or left to subliss in all their terrors, just as success is the object of despair or hope. I have, therefore, endeavoured to shew the facility of the method proposed in this treatise, the great advantages to be derived from

from it, and the certainty of their attainment by those that faithfully persevere.

" If any think, that God is not easily to be found in this way of simple love and pure adherence, let them not, on my testimony, alter their opinion, but rather make trial of it; and their own experience will convince them, that the reality far exceeds all my representations of it.

" Beloved reader, peruse this little tract with an humble, sincere, and candid spirit, and not with an inclination to cavil and criticise, and you will not fail to reap some degree of profit from it. It was written with a hearty desire that you might wholly devote yourself to God; receive it, then, with a like desire for your own perfection: for nothing more is intended by it, than to invite the simple and child-like to approach their father, who delights in the humble confidence of his children, and is grieved at the smallest instance of their disidence or distrust. With a sincere desire, therefore, to forsake sin, seek nothing from the inartificial method here proposed, but the love of God, and you shall undoubtedly obtain it."

Madam Guion seems to differ considerably in opinion from Mrs. Barbauld*; whose refined notion of the necessity of having a *taste* for the love of God, before we can relish a life of piety, is by no means so encouraging as the simple desire, held to be sufficient by this celebrated Pictist.

BOOKS and PAMPHLETS,

Published this Month, of which a more particular account
is deferred.

ART. 17. *An Abridgement of Penal Statutes, which exhibits at one View, the Offence; the Punishment or Penalty annexed to that Offence; the Mode of Recovering and Application of the Penalty; the Number of Witnesses and Justices necessary to convict the Offender; with a Reference to the Chapter and Section of the enacting Statute.* By William Addington, Esq. 8s. Uriel.

An account of this useful work in our next.

ART. 18. *A Description of that admirable Structure the Cathedral Church of Salisbury, with the Chapels, Monuments, Grave-Stones, and their Inscriptions, Illustrated with Copper-Plates.* To which is prefixed, *An Account of Old Sarum.* 7s. 6d. Baldwin.

ART. 19. *An Essay towards a Rational System of Music.* By John Helden. 7s. 6d. Baldwin.

We are obliged to the gentleman who favoured us with a copy of this book; but, having been in possession of one about three years, we are in some doubt if we are to look upon it as a new publication.

* See our account of Mrs. Barbauld's devotional pieces, page 316.

ART. 20. *A Trip to Calais, a Medley Maritime Sketch, being the poetical profaical Production of Timothy Timbertoe, Esq.* 1s. 6d. Bew.

ART. 21. *The Trial of Reginald Tucker, for the wilful Murder of Martha his Wife, at the Assizes held at Wells for the County of Somerset, on Friday the 25th of August, 1775, before the Honorable Sir John Burland, Knt. one of the Barons of his Majesty's Court of Exchequer. Taken in Short-Hand by Joseph Gurney.* 1s. Crutwell, Sherborne—Kearley, London.

ART. 22. *Observations on the Diseases in long Voyages, to hot Countries, and particularly on those which prevail in the East-Indies.* By Dr. John Clark. 6s. Wilson.

ART. 23. *A Treatise on Forest Trees. Containing, not only the best Methods of their Culture hitherto practised, but a Variety of new and useful Discoveries, the Result of many repeated Experiments. As also, plain Directions for removing most of the valuable Kinds of Forest Trees, to the Height of thirty Feet and upwards, with certain Success: and, on the same Principle, (with as certain Success) for transplanting Hedges of sundry Kinds, which will resist Cattle. To which are added, Directions for the Disposition, Planting, and Culture of Hedges, by observing which, they will be handsomer and stronger Fences in five Years, than they now usually are in ten.* By William Butcher. 15s. Murray.

ART. 24. *The Trial of Edward Ely, for the Murder of Charles Bignell, in the Kingdom of Sweden, Lieutenant of the Worcester, Capt. Boyle, one of the Fleet in the Baltic, in the year 1720: nearly similar to that which attended the Duel of Capt. Roche and Lieut. Ferguson, in which the latter was killed.* 6d. Bell.

ART. 25. *An Essay on the Uterine Haemorrhage, which precedes the Delivery of the full-grown Fætus. Illustrated with Cases.* By Edward Rigby. 2s. 6d. Johnson.

ART. 26. *A plain and circumstantial Account of the Transactions between Capt. Roche, and Lieut. Ferguson, from their first Meeting to the Death of Lieut. Ferguson.* 2s. 6d. Allen.

ART. 27. *A Sermon, preached before the University of Oxford, at St. Mary's, on Act Sunday, July 9, 1775.* By Richard Nicoll, D. D. 6d. Fletcher.

ART. 28. *The Want of Labourers in the Gospel Harvest, considered and improved: in a Sermon preached July 30, 1775, on Occasion of the much lamented Death of the reverend and learned Caleb Ashworth, D. D. Tutor of the Dissenting Academy at Daventry in Northamptonshire. To which is added, A Postscript, containing some Hints, with a View to the Interest of Religion among the Dissenters.* By Samuel Palmer. 6d. Buckland.

ART. 29. *The Duty of standing fast in our Spiritual and Temporal Liberties; a Sermon, preached in Christ-Church, July 7, 1775, before*

before the First Battalion of the City and Liberties of Philadelphia.
By the Rev. Jacob Duche, M. A. 6d. Philadelphia printed;
London reprinted. Evans, Strand.

ART. 30. *The Doctrine of absolute Submission discussed; or the natural Right claimed by some Dissenters to dismiss their Ministers at Pleasure, exposed as a Practice produced by Principles of unrestrained Liberty, though contrary to the Dictates of Reason and Revelation.* By R. Robinson, D. D. 1s. Dilly.

ART. 31. *The Husband's Resentment; or, The History of Lady Manchester.* A Novel. 2 vol. 6s. Lowndes.

ART. 32. *A new compendious Grammar of the Greek Tongue.* 2s. Murray.

ART. 33. *Sermons preached before the University of Oxford.* To which are added, *Three Charges to the Clergy of the Archdeaconry of Worcester.* By John Tottie, D. D. 5s. Fletcher,

C O R R E S P O N D E N C E.

TO THE LONDON REVIEWERS.

GENTLEMEN,

October 20, 1775.

In consequence of my engagement to the public, stated in my letter of August last, which you obligingly inserted in your review of that month, I should have sooner troubled you with my farther thoughts, had I not been rather inclined to wait for the publication of a letter, you then told us had been sent you, and should immediately appear. It hath appeared; but in its perusal I was greatly disappointed. Certainly Dr. P. was not its author. The letter is indeed long and laboured; but so far from throwing light on the subject, it rather seems to have added cloud to cloud. I hope the author's design was more liberal and meritorious. It appears, *Causa patrocinio non bona peior erit.* Should no answer to it soon appear, I shall think myself obliged not to be silent. The cause of truth is interesting to every man. You, gentlemen, show your attachment to it, by affording so proper a vehicle to philosophical debate and enquiry.—Your *Barnstaple* cor; respondent threw his squib smartly enough; but, what is rather displeasing, seems too much delighted with its little crackling sound. Had he been but the least acquainted with the various productions, that have even within these five years appeared, in different parts of Europe, from the greatest metaphysicians, on the present subject in debate, he would not, I think, have termed my declaration either *wain* or *presumptuous*. I pretend to no more in the way of *demonstration*, than they do; nor am I ashamed humbly to copy their sentiments and follow their steps. If Mr. J. B. really imagines I have never *maturely* considered the difficulties he proposes in so triumphant a tone, he must either think me very little versed in metaphysical disquisitions indeed, or else vainly flatter himself he hath hit upon something

thing new and before unheard of. But in fact, his objections have been so much bandied about by every smatterer in *materialism*, that to repeat them is no very great proof of extensive reading or deep penetration—"I engaged to *demonstrate* by pure philosophy, that the *soul* of man is *naturally indestructible*: and that the *whole man* as a *moral agent*, must survive the grave, if there be a God, on whom he depends."—My proposition is composed of two parts: the discussion of the first will suffice at present. I declare then the *soul* of man to be *naturally indestructible*. That Being is such, which contains not any internal principle of destruction, and which moreover lies out of the reach of dissolution from every external agent of a finite order. This is applicable to the human *soul* most undoubtedly, if it be, as is generally supposed, a substance essentially simple and uncompounded. *Destruction* can only arise from a decomposition of parts, and where no such parts exist, *eternal duration* must *naturally* follow. I must now show that man contains within himself a substance, thus *simple* and *uncompounded*.—Either man is so constituted, as to be made up of two principles widely different, such as *matter* and *soul*; or he is purely of some uniform composition, whose every operation will be a mechanical effect, the result of a peculiar organized system, and subject to the common laws of matter.—*Spiritualism*, though far more rational than *materialism*, is foreign from the present question.—It hath been falsely said, that the notion of placing in man a substance distinct from matter arises from our ignorance of the extent, and variety of the mechanical powers. We know not indeed how far they may extend within a certain sphere; but if I can assign certain facts in the human economy not only inexplicable by every mechanical process, but also repugnant to the natural properties of matter, the victory will be mine. I declare then such to be all *sensations*, *perceptions*, and *ideas*, and whatever else in man is termed a *mental operation*. That no organical system, however perfect, is capable of generating such affections I do not maintain, because I think all matter essentially passive and inert; but merely because in every sentient matter, as such, is necessarily multipliable and compounded; and therefore unsusceptible of every power, mode or action, in itself one and uncompounded. Of what nature, think you, is that conscious reflection, now resident in your mind, which attends your every idea and thought? Is it one and simple, or mixed and manifold? Where in the brain will you place that judgment, you form, in weighing the analogy, the argument and disagreement of ideas? If the brain be the only seat of thought, each thought must be as compound and divisible as the brain; it must be disseminated through its various cells, and no where be found, what it really is, one and simple. Every modification necessarily participates of the nature of its subject. Suppose yourself at the same instant to feel the two opposite sensations of heat and cold; of this, when it happens, you are conscious: where can be fixed this conscious sentiment? Neither in the fibres of heat or cold separately, as is evident; therefore in some central point of unity, which is neither one nor the other, but common to both. To elucidate our point still more, let us suppose the human brain to be composed of eight elements; the number

ber is indifferent; on this supposition, which is certainly admissible; 1st. either the whole brain will be conscious of its existence in such manner, as that its component parts be unconscious of the same; which is a palpable absurdity; since the whole brain is only a collection of parts, and can itself possess nothing, but what is derived from them:—or 2d. of the eight elements each will be sensible of its own existence, whilst the whole brain remains insensible; but then the brain itself, the organic system in question, will be void of all conscious reflection; or 3d. that internal feeling we are in search of, must be the result, the sum total of each individual sentiment; which is equally absurd: for each element is alone conscious of itself, it knows not the feelings of its kindred atoms. We shall have then as many distinct sentiments, as elements; that is, the eight elements will be severally conscious of their individual existence; nothing in the whole *compositum* will be able to say, *I am composed of eight elements*: it is *I* that exist in a compounded and organic state: therefore the whole brain will not be conscious of its own existence; and consequently is incapable of all reflection and thought.—On this reasoning alone, I will rest the whole matter in debate.—It follows then, that if thought cannot originate from a compounded substance, it is only to be discovered in unity and simplicity of being; such a being can be the only source of mental affections and operations. In man therefore we must seek for something distinct from matter, and that something may be called his *soul*: consequently man's soul is *immaterial*, and therefore *naturally indestructible*, Q. E. D.—I am,

Gentlemen,

Your obliged and humble servant,

J. B.—n.

P. S. I would have minutely answered the Barnstaple Philosopher's queries, had I not with great reason apprehended too free an intrusion on your time and patience. He may however be easily satisfied by turning to any work written on the subject: I mean, as far satisfied, as a reasonable man can desire in a question so deeply intricate and mysterious.

A N S W E R S T O C O R R E S P O N D E N T S.

We are not ignorant that the belief of the doctrine of a future state is a subject of the utmost importance, as well to individuals in particular, as to society in general. We are also far from supposing that, by proper discussion, it might not be established on the most incontrovertible footing. As that discussion, however, will depend on such investigation as the generality of readers are unqualified to relish, or to judge of, we must beg leave to set bounds to the correspondence we are honoured with on that subject. In doing this, we shall be under the necessity of omitting many letters of equal merit with those we insert; giving place, where there is no other motive of preference, to such gentlemen as first entered the lists. We hope this will be accepted as an apology for deferring the favours of Mr. Willan.—T. P.—Mr.

—Mr. Humphreys—Philosophia—Dr. S.—Mr. Harwood—J. S.—A. M. &c.

The gentleman who advises us for the sake of promoting the sale of our work, to conceal our *political* and *religious* sentiments, mistakes the design of this publication; which was not set on foot, nor is carried on, like a bookeller's job, with a view to pecuniary profit. He is also as egregiously mistaken, if he thinks that, because we may be of one way of thinking, we shall not give fair play to the sentiments of writers, who are of another. As we conceive the cause of truth cannot suffer by fair discussion, we shall be ever ready to place in as fair a light the arguments in favour of what we disapprove as those in support of our own opinions; being so wedded to no opinion but that we should divorce it immediately and espouse another, on due conviction. What the same correspondent, says about respect to *great persons* and *high places*, we beg leave also to disregard. As Reviewers we have to do with measures, not men, and of course, have no other respect to person or place than our opinion of merit will justify: we shall therefore, always deliver that opinion with the same sincerity and candour, as we shall display the opinions of others, though contradictory to our own; flattering ourselves that none of our readers can take offence at our avowing a different opinion, while we admit, that, if in the same situation and circumstances, we should most probably be of theirs.

We are much obliged by the friendly advice and good opinion of Candour—J. P.—L. P.—Wormwood—Mr. Dillon and others, whose sentiments, however, differ so widely from each other, that it is impossible we should adopt, though we hope to profit by, them all.

Mr. J. J. does us honour in his minute attention to our labours;—he does us some injustice, nevertheless, in supposing we borrow from other Reviewers. Extracts from the same books must necessarily be copied *verbatim*.—*Correction* should have noticed, that an account of the “capital books lately criticised in the *Monthly Review*, of which no notice, he says, was taken in ours,” has been given in the *London Review* five or six months ago. If a few less considerable articles, therefore, sometimes succeed the accounts given of them in the other Reviews, we conceive the necessity of it arising from the very nature of our undertaking, a sufficient apology.

Dr. Maty is obliged to Mr. A. M. for the copy of his valuable tract on the Trinity; but, as it appears to have been published upwards of two years ago, the Reviewers cannot, with any propriety, enter into a particular critique of it now. A general character of it will, of course, be given in the *London Catalogue*, or Introductory Volume to the Review, shortly to be published.—

Mr. Seton's second letter to Dr. Priestley in our next.

Mr. Strutton's application to us would be with more propriety made to some of the Magazines.